Oak

Some Blunders of

P.N. Oak

Some Blunders of Indian Historical Research

SOME BLUNDERS
OF
INDIAN HISTORICAL RESEARCH

by

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Preface

Continuous alien rule in India for over a millennium has resulted in implanting in Indian histories numerous blundering notions as sacrosanct concepts. Those myths nurtured under government recognition and patronage for many centuries have now acquired a stamp of authority through sheer passage of time.

If by history we mean a factually and chronologically accurate account of a country's past current Indian histories deserve to be classed with Arabian Nights.

Such history must be repudiated and rewritten. In this book I have indicated a few blunders of Indian historical research. The blunders listed herein are by no means the only ones. They are just a sampling of the vast scope for research that awaits scholars who are prepared to take a second look at Indian and world history and do some fresh thinking uninhibited by previous tutoring.

My earlier research publication titled TAJ MAHAL WAS A RAJPUT PALACE has already exposed a glaring and far-reaching misconception of Indian history.

Like a virus infection the blunders of Indian historical research have affected other spheres too. For instance students of architecture and civil engineering are taught to believe that mediaeval monuments in India and West Asia are products of Saracenic architecture while in fact it has been shown in the following pages that the Indo-Saracenic architecture theory is a myth. All mediaeval monuments are pre-Muslim Rajput monuments falsely credited to alien Muslim rulers. Likewise it was Indian architects and craftsmen who designed and built West Asian monuments since they were driven across Indian borders at sword-point to build such monuments in the native lands of the invaders.

Among the many weak links in the so-called Indo-Saracenic theory of architecture is the existence of Hindu patterns to the last detail in all mediaeval monuments. This is tried to be explained away as the result of the preference of the Hindu artists employed. There are many flaws in this arguments. Firstly chauvinistic Muslim accounts have never credited Hindu artists with designing their monuments. For instance in the case of the Taj Mahal they ascribe its design to some mysterious Essa Effendi.

Even if they credit any design to a Hindu, in those days of mediaeval cruelty and fanaticism they would never have tolerated any Hindu artist weaving 'infidel' designs into the pattern of a Muslim mosque or tomb. So even this argument falls to the ground.

The other facetious assertion is that the master architect used to lay down the broad outline of the design, leaving it to the individual workmen to fill in the details according to their individual whims and fancies. The hollowness of this argument becomes apparent on a little reflection.

Unless the entire contemplated design has been laid down at the very start it would be impossible to order the required material of the kind and in the quantity desired.

If individual workmen were left to work out their own fancied designs they would all work to cross purposes and no longer remain amenable to the control of their supervisers since they would keep dodging and delaying, shirking and thwarting the project on the plea of lack of time or inspiration in fulfilling their part of the task. The argument that Hindu patterns adorn 'Muslim' monuments because Hindu workmen were allowed a free hand is thus palpably absurd examined from any angle.

Blundering assertions about the founding of Old Delhi is a typical instance of the absurdities that have formed part of current, distorted Indian history.

We are told that Old Delhi was founded by Mogul Emperor Shahjahan in the 17th Century. If that were true how is the epithet OLD justified ? In that case it becomes the newest Delhi

ever founded prior to British rule in India. As such it should rank with London and New York in age.

Taimurlang who raided Delhi in the Christmas of 1398 A.D. clearly mentions that he perpetrated his massacres in Old Delhi. He also adds that the Kafirs i.e. the 'infidel' Hindus collected in the Jama Masjid to counter-attack his troops. This proves that Old Delhi is in fact the oldest part of the sprawling ancient metropolis of Delhi.

Taimurlang's testimony also proves that Old Delhi's main temple was in Taimurlang's attack converted into a mosque. Had that not been so Hindus would never have rallied in that building. The fact that they gathered there as a matter of right proves that the building called Jama Masjid, erringly credited to Shahjahan, was a Hindu Temple when Taimurlang's troops stormed into Delhi.

There is yet another pointer to Old Delhi's antiquity.

In Delhi there is a monument called Purana Qila i.e. Old Fort. This is believed to date from pre-Muslim times and even from the Mahabharata era. If, therefore, Old Fort signifies the ancient-most fort how come that Old Delhi signifies a near-modern township ! Such are the illogicalities which bedevil and vitiate current historical texts and underline the need for some re-thinking.

Besides being afflicted with distortions and anomalies Indian history has been badly maimed. Many of its important chapters are completely missing. Like the British empire within our own memory, in the remote past the Indian empire extended to such distant parts of the world as Japan in the East, Bali in the South, at least Arabia in the West and the Baltic in the north. Traces of this vast sway are delineated in some of the last chapters of this volume.

It is hoped that the present publication would prove helpful in highlighting a few major errors in Indian historical thinking and indicating the direction of research.

This book has been long out of print. This is its third edition. Hence it is being updated and some additions have been made here and there.

Readers have expressed great admiration over the contents of this book.

Professional historians have however maintained a stunned and studied silence because of the appalling thought that all they have studied and professed so far in history is basically wrong and must be unreservedly jettisoned. So they tend neither to admit their error nor correct it. Instead they pretend not to have heard of these discoveries or they try to pooh pooh them.

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What Prompted My Historic Quest

I FEEL deeply concerned at the alarming state of Indian history as it is being taught in our educational institutions, as it is being tackled on misleading assumptions in our research organizations and as it is being presented to the world at large through official and academic channels.

The extent and depth of the inaccuracies and fabrications that bedevil Indian history amount to a national calamity.

What is still more tragic is that besides the many distortions, perversions and anomalies that abound in current historical texts there are many missing chapters. Those missing chapters relate especially to the sway that Indian Kshatriyas once held from Bali island in the South East pacific to the Baltic in the north and from Korea to Arabia and possibly over Mexico. It is in that vast region, at the very least, that the digvijayas (conquests) which we hear about very often in Indian scriptures, were carried out. Our histories make no mention of that sway.

At least a broad realization of the major points at which Indian historical research has branched off the path of factual and chronological truth, and a realization that at least some of its important chapters are missing, is essential on the part of scholars, teaching institutions, research organizations, students, teachers and lay men.

It is intended to unfold here quite a few blunders of Indian historical research which have occurred to me. By no means do I presume to give an exhaustive list of such blunders. The few that I intend to deal with hereafter should serve as specimens to alert all those connected with Indian history, that the fare served to them, day in and day out, in the name of Indian history is infected with myths, and is deficient in nutritional values because of its missing chapters.

If minor errors of grammar, syntax or subject matter in academic text books find us highly agitated how much more should be our resentment at the defective and deficient Indian history that is being taught to us and presented to the world at large.

Though our subject title is SOME BLUNDERS OF INDIAN HISTORICAL RESEARCH yet at least in some instances, it will be observed, those blunders have a bearing on world history. The rewriting of the missing chapters and faulty portions of Indian history will necessitate reciprocal adjustments in histories of other regions and of the world as a whole. From this point of view this topic should be of immense importance to students, teachers and scholars of history all the world over.

It so happened that I had since my childhood been very deeply interested in visiting historic monuments. Over the years, especially when I visited Delhi, Agra and Fatehpur Sikri and was told, as everybody else is told, that almost all the mediaeval monuments there were built by this or that sultan, a series of questions arose in my mind.

How was it, I thought, that the Hindus, who had ruled India for at least 4,000 years from the Pandavas to Prithviraj, did not have even a single monument to their credit ? If they did not build any monuments where did they, their courtiers and the common people live ? If during that period, as is nostalgically described rivers of milk and honey flowed in India, and every chimney emitted smoke of gold, where was all that wealth stored ? And if Rome is built by the Romans, London by Londoners and Tokyo by the Japanese, how come that in India alone Delhi, Agra, Fatehpur Sikri, Allahabad, Ahmedabad and a host of other cities teeming with mediaeval monuments, were built by a wide assortment of foreigners like Afghans, Turks, Iranians, Mongols, Abyssinians, Kazaks and Uzbeks and in fact by every other community except Indians themselves ? And were these Indians, thus insinuated to be nincompoops and novices in the building art, not the same who constructed the Madurai temples, Rameswaram, Konarak, Khajuraho, Ajanta, Ellora and a host of other rock cut edifices,

the Mount Abu temples, mighty forts like Ranthambhore and luxurious palaces, as at Ambar and Udaipur ? And if at all it was the aliens named above who founded all the important towns in India and built all its magnificent monuments how is it that they all had a uniform penchant for the Hindu style of Indian architecture ? If they had such a captivating attraction for Indian culture how is it that the very name Hindu was anathema to them so as to provoke them to plunder and massacre, rape and destruction ? And if for centuries these alien rulers and their alien noblemen built all their tombs and palaces in the Hindu style do their cultural and religious descendants—the Muslims of today—build even a single tomb, mosque or home with even one single Hindu motif on them ? And how is it that these aliens belonging to diverse nationalities, different strata from slave to prince, and various races display the same vigour and identical taste in building monument after monument, city after city and tombs and mosques all in the Hindu style ? Why is it that they built only tombs and mosques without corresponding palaces ? If they built only tombs for their predecessors and mosques where did these alien rulers and their noblemen themselves stay ? And in the context of deadly intenecine succession struggles that used to ensue in all Muslim households from princes to paupers how was it that successors to titles built tombs for hated predecessors for whose blood they had thirsted, and to supplant whom they were so very eager ? And when the whole realm used to be thrown into utter confusion and revolts and warfare erupted on the death of every Muslim sovereign where did money to build a palatial tomb for him come from ? Who controlled the treasury exclusively in those perilous times ? And was not all the money available needed to raise armies, maintain huge harems and consolidate one's own position ? And where was the time and peace necessary to supervise the construction of palatial tombs ? Where was the architectural know-how in those days of stark illiteracy and in an atmosphere seething with plotting and treachery ? Is it consistent with human psychology that even granting normal filial love a son or son-in-law succeeding a deceased ruler will build a palace for a dead body but none for himself and his children, wives and concubines ? Is there any

Muslim individual or group even in this 20th century when orthodoxy, fanaticism and autocracy have lost some of their edge, who would be ready to build tombs and mosques styled like temples? In fact will the richest of them build any expensive tomb for his predecessor at all? And how is it that the mediaeval buildings seen in Delhi, Agra and Fatehpur Sikri, are identical with those in Ambar, Bikaner, Jaisalmer and Jodhpur known to exist from pre-Muslim times? And if no such magnificent mansions existed when Muslim invasions of India started what were the invaders fighting for and what were the Indian Kshatriyas defending? That leads to another incongruity namely that Indian warriors gave battle to the invading army in open country? If that is so how do we explain names like Kot Kachwaha, Nagarkot and Umarkot, since kot signifies a fortified township? We know for certain that in ancient times all buildings from humble residences of the common folk to those of the kings, used to have massive battlemented walls enclosing huge courtyards and spacious apartments.

A thousand and one such considerations arose in my mind making me quite uneasy. They all seemed to add up to a Jigsaw puzzle—a jumble of contradictions and inconsistencies.

Those questions set me thinking furiously. In my desperation I turned to the history of other countries of the world to seek a parallel. I sought to find out whether there exist in any other country monuments built in their hundreds by conquerors but none by the natives. The image of Rome came to my mind. Rome too had a proud ancient civilization, and has many ancient monuments. Would it be right, I thought to myself, to suggest to a Roman that all those beautiful and massive monuments were after all not built by his ancestors but by aliens who conquered Rome and occupied it from time to time? That would be absurd.

Could it be then, I thought, that what are believed to be Saracen-built Indian-style monuments are in fact our own ancient and mediaeval Hindu, Rajput, Kshatriya-built mansions —temples, forts, palaces—which were conquered and occupied by Saracen invaders, and then converted into tombs and mosques? Even as an hypothesis that was a stunning concept.

But it did seem worth investigating. Had none of those monuments existed before the Muslim invasions of India started about 1200 years ago, we reach the absurd conclusion that Mohammad Kasim, Ghazni and Ghori, Babur and Humayun waged wars for the possession of just dry, dusty, wind-swept plains.

In my hectic search for a solution of this enigma I chanced to remember an anecdote that I happened to read some years earlier. It is said that King James I of Great Britain once asked his courtiers as to why the water in a pot full to the brim does not spill even when a fish is put into it. Presuming the question to be basically correct the non-plussed courtiers suggested various answers of which the most plausible appeared to be that the fish drinks enough water as soon as it touches the surface, to allow for its displacement. Obviously this answer too is absurd. King James then smiled, so goes the story, and remarked that they were all nitwits because the question itself was wrong, and water did spill. The same holds true of Indian mediaeval monuments. The very basic assumption in looking at mediaeval Indian monuments and studying or researching their history, that they are Saracen-built is wrong. That is why the assumption leads to the numerous inconsistencies and contradictions mentioned by me above.

Emboldened by that anecdote to continue my search further I was shocked to find that even the very slippery and dubious references to the monuments in contemporary or subsequent chronicles are full of contradictions and inconsistencies.

Besides, not a single scrap of paper or record exists to show that even a single tomb, fort or mosque was ever commissioned by a single Saracen chief or ruler. There are no design drawings, no correspondence or orders relating to the acquisition of the site or the commissioning of the building, no bills and no receipts for the material supplied or services ordered.

What is more, even names such as the Taj Mahal and Kutub Minar do not appear in any of the court papers or chronicles of contemporary Muslim monarches to whom they are ascribed. For instance the term Taj Mahal does not appear in any of Shahjahan's court papers or in his official chronicle

(The Badshahnama). And yet thousands of books have been written merrily ascribing the Taj Mahal to Shahjahan. Such are the innumerable inexcusable lapses of professional historians. Obviously historians and research scholars must ask themselves whether they have been knaves or fools. All their tuition has been a waste and as for research methodology they seem to be completely ignorant.

A potentate who did not have a palace built during his life time cannot have a palatial mausoleum over his corpse. This finding of mine has a world-wide applications.

Egyptologists who jumped to the conclusion that the Pyramid in which Tutenkhamen's remains were found was built as his mausoleum obviously committed a blunder. If a living Tutenkhamen didn't have a palace how can a dead Tutenkhamen have a pyramidal palace ? And if Tutenkhamen's successor raised a pyramidal palace over Tutenkhamen's corpse where is that successors palace ? When neither Tutenkhamen nor his successor had a roof over their heads how come one or both of them have stupendous mausoleumes over their inert bodies ?

Lack of such searching logic is one of the greatest shows of modern research methodology.

Our answer is that the Pyramids are castles in the desert erected by various Pharoohs who lived in them and stored their wealth inside them the practice of burying dead inside the Pyramids started only after their use as castles ceased and the Pyramids were regarded as useless ruins. Just as people use desolate abandoned ruined mansions as public toilets they also used deserted or ruined buildings as cemeteries.

The tapering sides of Pyramids are meant to ensure that no sand heaps up on their top during sand storms. Historians have thus been totally misguided. All their histories and scholarly tomes are based on mere hearsay and 'heresee' if I may coin that word. Since a building has been evidently in use for centuries as a tomb or a mosque they had presumed that the building was originally commissioned for that purpose. It is this basic blunder that has vitiated all our archaeological records, signboards at historic sites, historical textbooks used in

schools and colleges and scholarly volumes complacently and innocently depended upon for references in research institutions.

This serious slip has cost the nation dearly. India having been under alien domination for over a thousand years these blunderous presumptions, and memoirs and chronicles written by alien sycophant courtiers or by rulers themselves for self-glorification have acquired a stamp of authority and sanctity through sheer passage of time. The dead weight of that colossal falsehood now lies so heavy and so deep that even those who realize the great blunder despair of being ever able to uproot it. They, therefore, resign themselves to acquiescing in what is being taught as it is taught. They feel it is too late to raise a hue and cry. We are, therefore, caught in a vicious circle. We teach false history to students because it is so written, and no generation of history scholars dares question that history despite its contradictions and absurdities because that is what they have been ıught.

Continuing my research through actual visits to historic sites, and browsing through histories I have been able to gather considerable evidence to prove that all prominent mediaeval monuments in India, from the Nishat and Shailimar in Kashmir to the Whispering Gallery in Bijapur are pre-Islamic Rajput constructions. That enables us to conclude that all extant mediaeval roads, bridges, canals, mansions, serais, tombs, mosques, shrines and forts were only captured and occupied by Muslim invaders but never built by them.

I wish to alert historians that they should not try to connect the inscriptions on monuments with the origin of the monuments where there is no clearcut, independent corroborative evidence to that effect. Vincent Smith is right when he observes in his book "Akbar the Great Mogul" that Akbar had an army of stone cutters ready to engrave any lettering he liked on captured monuments. The inscriptions on Fatehpur Sikri monuments are such engravings. That is why the guesses of different historians regarding the Fatehpur Sikri inscriptions contradict one another and end up in confusion. We all know from experience that picnickers scrawl their names all over the

monuments they visit. This is a common human failing. So also inscribing one's own name on stolen utensils to establish one's claim or just to ease one's conscience is also not unknown. That is what India's alien conquerors did in many instances. Many a time the poor conqueror has used an earlier monument merely as a convenient slate to scrawl on it just what he liked. In such cases it is subsequent historians who have blundered in forging a link between the subsequent inscription and the earlier monument misleading posterity into the belief that it was the inscriber who built the monument.

Such unfounded credulity has made historians lose sight of the fact that the so-called tomb of Mohammad Ghaus at Gwalior, the shrine of Salim Chisti at Fatehpur Sikri and of Hazrat Nizamuddin in Delhi which look like ornate temples are in fact temples. It is this gullibility which has led historians believe that the Muslim invaders were such prolific builders that they built palatial tombs not only for hated, deceased rulers but also for noble men like Safdarjang and for even lowly people like bhisties, jamadars, potters, wet nurses and eunuchs and even for animal pets.

Blunder No. 1

Indian Monuments Credited to Alien Muslims

The first blunder that I stumbled across in Indian historical research thus happened to be about the origin of mediaeval monuments.

Before examining the prominent monuments one by one we would like to point out to the incredulous that we can produce a long list of monuments which historians have accepted to be deceptively Muslim though factually earlier Hindu buildings. This *prima facie* case should compel their scholarly attention to our contention regarding all the other mediaeval monuments.

The former Punyeshwar and Narayaneshwar temples in Poona are now known as Sheikh Salla Dargahs big and small respectively. Mahamahopadhyaya Datto Vaman Potdar, a well known historian and ex-vice chancellor of the Poona University mentioned this fact in his address as chairman of the reception committee of the Indian History Congress, Silver Jubilee session held in Poona in December 1963. The so-called Data Peer in Ganesh Peth, Pune as a captured Dattatreya temple.

The so-called Kamalmaula Mosque at Dhar in Central India has now for past few years been reluctantly admitted to be the ancient Saraswati Kanthabharana where Sanskrit dramas inscribed on stone panels used to be preserved. The helpless revelation followed the tell-tale crumbling of camouflaging plaster.

The famous Lingamahalaya *i.e.* a great Shiva temple at Siddhapur in Gujarat is still being used as a mosque.

The Kashi Vishwanath temple in Varanasi is still being used as a mosque.

The famous Somnath temple was reputed to be and was in fact being used as a mosque until India became free from British rule.

During the partition riots it was discovered that a so-called mosque in the Dariba Kalan locality of Old Delhi, sits pretty on numerous Hindu deities clustered in its basement.

The Adhai-din-ka-Zopda at Ajmer has been universally admitted to be a part of Vigraharaj Vishaldeo's seminary.

The so-called Kutub Minar at Delhi is now widely admitted to be an earlier Hindu tower. Sir Sayyad Ahmad, father of the Muslim League and a founder of the Aligarh Muslim University, is said to have admitted that "the current tradition which ascribes the Minar (Qutb) and the adjoining temple, to the Hindu period appears to be correct."

These are only a few instances. But if a comprehensive list were to be made of monuments all over India which are even today admittedly Hindu though ostensibly Muslim, I am sure it would run into thousands.

These instances strengthened my doubts and I started closely examining the other monuments ascribed to Muslim rulers. And surprisingly enough I found that they revealed enough evidence to convince an open mind about their Hindu origin. After having made out a *prima facie* case let us now examine some of the major well known monuments throughout India to see what proof we find of their Hindu origin and of the inconsistencies apparent in regarding them to be Muslim constructions.

Let us first have a look at Kashmir. Only a few centuries back the vale of Kashmir reverberated to the chant of Sanskrit mantras. Ruins of battered Hindu buildings can still be seen at Martand and other sites in Kashmir. The name of its capital, Srinagar, is still pure Sanskrit. The name of the river Jhelum flowing through the valley, is derived from the Sanskrit word "Jalam" meaning "water". The shrine of the great Sanskrit philosopher Shankaracharya, on a hill in Srinagar, is a famous landmark.

Verinag

About 20 miles before we reach Srinagar is a diversion which leads us by a 10—12 mile motorable road to Verinag. This marks the source of the river Jhelum which emerges as a clear blue water fount from under the surface on plain and level ground. Verinag is a slight variation of the Sanskrit VARINAG meaning "Water Serpent". Hindus are known for their cobra worship. Popular Hindu lore credits a cobra with being the main prop of our earth. True to tradition a temple of Varinag still nestles in a shanty under a nearby tree. The river-fount is enclosed in a small circular cistern. Around the cistern is a 8 to 10 feet high plinth with arched vaults. Inside these dark vaults, are ancient Hindu stone images still worshipped by Dogra priests wearing turbans on their heads and sandal paste marks on foreheads. Nearby can be seen the remains of extensive plinths clearly indicating that some building which stood there has been demolished. These indications are enough to convince an impartial observer that the ancient Varinag temple which stood there was destroyed by Muslim conquerors. The area if excavated is sure to yield more images and other evidence. In spite of this overwhelming evidence a comparatively recent redstone tablet has been interpolated at the site to announce in modern Urdu that the masonry work enclosing the fount was constructed at Akbar's or Jahangir's behest.

That claim cannot stand cross-examination. The extant masonry construction such as it is would hardly do credit even to a common devout householder of moderate means, much less to a mighty emperor of Hindusthan. Enclosing river-founts in cisterns is a holy duty for Hindus while it has never been a part of Muslim tradition. Had a Muslim emperor been the builder, the premises would have been a mosque and not the haunt of Hindu priests and Hindu deities. Ancient Hindu images and a recent improvised temple of Varinag could never have existed at the site. Moreover, the name Varinag would have long back been changed to something in sonorous Arabic. All these considerations show that instead of undertaking any building-construction on the site, Akbar and Jahangir destroyed the

ancient Varinag temple to which the existing plinth bears mute witness.

Destroyers but not Builders

This incidentally leads to an ancillary principle. The principle is that whenever the name of a Muslim ruler attaches to a monument which from all evidence appears to be of Hindu origin, the Muslim ruler must be regarded as the conqueror and destroyer of that monument rather than its builder.

Documentary Vs. Factual Evidence

Let us also be clear about another point. Diehard historians are prone to decry the kind of evidence, I am leading, as mere theorizing and conjectures. They clamour for what they call documentary evidence. Let me tell them that they know not what they are talking about. Firstly, they themselves have been guilty of having ascribed the various mediaeval monuments to different Muslim sultans and emperors on mere hearsay without any documentary proof such as wage-bills, blue-prints and day-to-day expense accounts of the monuments. At times they have had the flimsy support of a few sly statements in the memoirs of Muslim rulers and chronicles of mediaeval Muslim writers, mostly employed by the rulers themselves. But they know fully well as I do that there are ever so many versions of these memoirs and chronicles widely differing from each other, and cursory references to a few monuments are found in isolated versions. Historians also know that these chronicles and memoirs are notorious for containing wishful thinking, half-truths, gross prevarications, day-dreams and deceitful chauvinistic claims.

In actual life whenever we are confronted with suspicious documents on the one side and contradictory factual evidence on the other, it is always the latter which prevails. Take the instance of a dead body lying by the roadside, which has a note on it purporting to say that the person has committed suicide. That note is in a way documentary evidence. But will our 'historians' depend on it and refuse to investigate the death even though the body bears a stab wound in the back ? In such a case the so-called document will be thrown away as trash and

the death will be investigated as murder. The same principle applies to mediaeval monuments which are just like dead bodies lying mutilated and have suspicious antecedents. Let not, therefore, tradition-bound historians make a fetish of so-called documentary proof and throw their hands up in simulated horror at the kind of evidence I am leading. The above explanation should convince them that the kind of evidence I am leading can stand in a court of law for decisive judgments, as against the kind of flimsy and fabricated bland statements that they have been banking upon—and that too in a very few cases, all these centuries.

Nishat and Shalimar

Having dealt above with some considerations fundamental to my thesis I shall now turn to a few other prominent monuments in Kashmir. There are two beautiful landscape gardens in Kashmir, known as Nishat and Shalimar. History has wrongly ascribed them to the Moguls. Nishat and Shalimar (a variation of Shalimarg) are both Sanskrit words. Nishat means "well trimmed." As such it can apply only to gardens. That is also a current Hindu surname prevalent in Kashmir signifying a very talented and accomplished family. Shalimarg means "a mountain track winding through rice fields (sal) or through tall timber trees (shal)."

Throughout the gardens one can discern a plinth pattern suggesting that the gardens were enclosed by fortifications and were part of demolished palaces. Their gateways still stand, as do the walls and bastions on some flanks. The gateways are in the ornate Hindu style. Besides, the Moguls with their seat in far-away Agra, could by no stretch of imagination hope to enjoy the beauty nnd coolth of gardens laid 700 miles away. The way, moreover, lay through dense forests and steep hilly country. A visit to Kashmir then was, as it is even now, in spite of modern air services, but a dream. For a Mogul monarch to traverse that distance at the leisurely pace of an elephant and with all his wealth and person and harem exposed to hostile attacks, for the dubious pleasure of spending a few cool hours in Nishat and Shalimar, once in a life-time, was silly in the extreme.

The same argument applies to what is called the Shahi Chasma meaning the royal fount. That fount had been patronised by the Hindu royalty of Kashmir through the ages, hence, its Urdu name "Shahi Chasma" is a mere translation of the old Sanskrit name, Raj Nirzar.

The name of Kashmir's famous lake "Dal" is also of Sanskrit origin. "Dal" means a leaf and signifies foliage. The floating gardens in that lake and its abounding lotus plants are a permanent attraction which explains the name "Dal".

The names of many other tracks in Kashmir are still Sanskrit, such as Sonmarg (meaning a golden path) and Gulmarg which was formerly Gaurimarg i.e. the path of Goddess Gauri. The name Chandanwadi is also purely Sanskrit.

It will thus be seen that in Kashmir there is hardly any trace of Muslim culture except in its population which was forcibly converted to Islam.

Another place known as Zain Lanka in Wular Lake, was built by a king called Ravana whose name is found among Kashmir's pre-Muslim Hindu rulers. Since in the Ramayana Ravana's capital was Lanka it was that Hindu King Ravana who built the palace in the Wular lake and called it Lanka. Later when a Muslim ruler called Zainuddin made it his residence the palace got associated with his name. Our historians who, therefore, assert that Zainuddin built the Lanka palace in Wular lake are guilty of a gross error.

This should suffice to convince all that all mediaeval monuments, such as any exist, in Kashmir were built by pre-Muslim Rajput rulers. If the Muslims had built them, they would never have conjured up Sanskrit names for those monuments. Moreover, we would have also been able to lay our hands on documents concerning the construction of these monuments, in Muslim court records. Previous Rajput records were all burnt by the Muslim rulers in their fanatic wrath and also with a view to claim ownership and authorship of the buildings themselves. In the absence of the necessary documents on either side we have to turn to factual evidence which is overwhelmingly in favour of Hindu, Rajput authorship of all mediaeval

buildings in India—be they mausoleums, tombs, shrines, mosques, forts or palaces.

To historians who still fail to see the cogency and force of the above factual evidence and arguments I would suggest that they better search their hearts and ascertain whether it is their professional fear of loss of face which is masquerading as righteous scholarly indignation at the so-called absence of documentary evidence. They may themselves ponder on the fact whether their traditional claims in favour of this or that sultan, are based on documentary evidence.

There is also no reason why we should express despair and helplessness in the absence of documentary evidence and the falsity of mediaeval chronicles. We never display such utter helplessness when we have to investigate, say, a murder committed without even a trace of apparent evidence. It is common day-to-day experience that such murders are ultimately brought home to the murderers on the basis of strong and irrefutable circumstantial evidence. This should prove that whenever we are faced wich falsification, absence or destruction of documentary evidence we can arrive at indisputable conclusions with the help of circumstantial evidence. It is precisely because scholars of Indian history paid no heed to this very sound and well-tried method of judicial investigation that Indian mediaeval history happens to be riddled with numerous inconsistencies, contradictions, absurdities and enigmas.

It is a pity that all those who wrote mediaeval Indian histories failed to take notice of all the relevant facts before jumping to their conclusions and raising monsters of myths which they and we all find difficult to get off our chest.

In Punjab there are the Pinjore Gardens falsely ascribed to the Moguls. Invaders don't lay gardens in victim countries.

DELHI MONUMENTS

Generations of historians and through them people all the world over have been roundly fooled in believing for the last several centuries that most of the mediaeval monuments in Delhi were built by its Muslim monarchs. They were not. All the monuments belong to the pre-Muslim era and were built by

Delhi's pre-Muslim Kshatriya rulers. Even the tombs and mausoleums which are believed to shelter the graves of Muslim rulers and saints, are previous Hindu palaces and temples turned into sepulchres.

In ascribing these monuments to mediaeval Muslim rulers historians have been guided by hearsay or by bland statements of blundering British authorities or chauvinistic Muslim chroniclers. Had they taken the ordinary precaution of having these statements verified by circumstantial evidence we would have been spared the present bungle which has struck deep roots in government records and textbooks of history.

A review of some prominent monuments in Delhi should suffice to convince the reader that these buildings existed much before the Muslim invasions started. In fact the monuments that have survived to our own times are but a fraction of the immense architectural wealth that existed in India when Muslim invasions started. In fact the abundance of such palatial mansions and temples was itself one of the greatest attractions to the invaders.

CUNNINGHAM'S CUNNING

Old Alexander Cunningham (a retired military engineer) had cunningly suggested in his letter dated September 15, 1842 to Col. Sykes (in London) when Cunningham was a mere 28-year-old lieutenant, that archaeology could be used as a subtle political and religious tool to perpetuate British rule over India and spread Christianity. That letter may be seen at page 246 of Volume VII of the year 1843 in the Journal of the Royal Asiatic Society, London.

A fuller account may be had in my 1300-page book titled **WORLD VEDIC HERITAGE** in a special chapter titled **Anglo-Muslim Archaeological Conspiracy.**

It was because of Cunningham's crofty suggestion that he was appointed the first archaeological chief in India after his retirement from the British Indian army though he did not know a thing about art, architecture or ancient Indian history.

It was in his capacity as the first archaeological chief that Cunningham concocted archaeological records and put up

sham notices at historic monuments wantonly and randomly ascribing towers, mansions, forts, townships, lakes, canals etc. to some Muslim ruler, courtier or fakir.

Cunningham also invented the myth that various Muslim rulers built seven cities of Delhi. Cunningham doesn't cite even an iota of evidence anywhere. He didn't have to because he was the big boss of a newly set-up department meant to play havoc with Indian archaeology.

Generations of scholars have since acquired high academic degrees and occupied high academic and governmental positions and have been purveying Cunningham's cunning fabrications. That is why all the so-called experts in Muslim or Mogul art and architecture in various Indian and overseas universities, colleges and museums are all a misguided lot. Their heads are crammed with false tutoring.

Cunningham transferred the entire Hindu architectural credit to a nil Muslim account to spite the Hindus and elate the Muslims hoping thereby to create a bone of contention, which he hoped would perpetuate British rule and white, Christian domination in India.

Red Fort

Let us start our review with the Red Fort. Prithviraj Raso, a contemporary chronicle tells us that Prithviraj lived in a palace on the bank of the Yamuna river. Traditional accounts also tell us that Prithviraj's palace was known as Lal-Kot *i.e.* a red-walled structure. The only building in Delhi which answers four-square to these two specifications is what is today known as the Red Fort. And yet the Mogul emperor Shahjahan is being wrongly given the credit of having built the Red Fort in Delhi.

Taimurlang who invaded Delhi in 1398, that is nearly 250 years before Shahjahan, refers to Old Delhi whose inhabitants he massacred. And yet Old Delhi is mentioned in our histories as a city founded by Shahjahan. The Red Fort in Delhi is the very focal point of Old Delhi. In fact Old Delhi is built around the axial road—The Chandni Chowk which joins the Red Fort with the building which is now known as the Fatehpuri

Mosque but which was the temple of the hereditary deity of Delhi's Hindu rulers. So even 400 years before Shahjahan Old Delhi with its Red Fort and the main traffic artery, the Chandni Chowk did exist.

The Yamuna bank to the rear of the fort is known as Rajghat. That is a Sanskrit word. It could not have stuck on unless several generations of Rajas had occupied the Red Fort prior to Shahjahan and his Muslim predecessors. No Rajas ever ruled from the Red Fort after Shahjahan, the fifth generation Mogul emperor. Had Shahjahan built the fort, the bank stretch of the Yamuna at the rear would have been known as Badshah Ghat and not Rajghat.

The Delhi gate of the fort has a pair of stone elephants outside it. Islam strictly forbids the raising of any images while Rajput monarchs were known for their love of the elephant.

On either side of the fort archways are embossed stone-flower emblems which appear on all mediaeval Hindu buildings.

Running water channels, through which Yamuna water coursed its way throughout the fort, again suggest Rajput construction because Muslims with a desert tradition could never have thought of running-water channels.

The Shravan and Bhado pavilions and the Kesar Kund in the Diwan-i-Khas are again all Hindu terms.

The Diwan-i-Khas and the Diwan-i-Am do not have a single dome or minaret which the Muslims are believed to insist on. The marble balcony in which the ruler used to sit in the Diwan-i-Am has a temple type ceiling with stalactite style ends sticking out obliquely. The Diwan-i-Khas has a striking similarity with the royal apartment inside Ambar (old Jaipur) built by the Rajputs in pre-Muslim times.

Everyone of the Mogul rulers had a harem of 5,000 women as mentioned in memoirs and chronicles. All of them, the ruler himself and his many children could by no stretch of imagination be accommodated in the two-three rooms that comprise the Diwan-i-Khas.

A marble grill wall near the Diwan-i-Khas displays a balance motif symbolic of royal justice. The Mogul rulers who

regarded 99 per cent of their subjects as mere vermin could never think of flaunting that symbol of justice in their palace. But the Rajput rulers advised by their Brahman councillors did certainly have the dispensation of justice as one of their primary functions constantly impressed on them through the scales motif.

The Diwan-i-Khas and the Diwan-i-Am have a mandap style ornate Hindu workmanship. Besides, the Diwan-i-Khas bears a close resemblance to the interior palace in Ambar (Old Jaipur) built around 984 A.D.

A Persian couplet inlaid on a wall of the Diwan-i-Khas proclaims the place as a veritable 'Heaven on Earth'. Such a boast can only emanate from a captor. Had Shahjahan been the original builder of the fort he would never have described the building in such superlative terms. The original builder is often very modest about his construction. Moreover a builder is more conscious of the building's defects to ever think of calling it a veritable 'Heaven on Earth'.

Another important psychological principle also applies in this case. A person calls his building a shack or a cottage rather than a paradise. It is also worthwhile considering that no matter how beautiful a wife a man may have he would never shout about her beauty from the roadsquare or housetops. Similarly a person who toils and spends money to build a building is not the one who boasts about it. On the other hand neighbours or strangers who have an evil eye on a building or a woman, are the ones who praise the physical beauty of those attractions. We have an actual instance from mediaeval history. Padmini, the queen of Chitor fort is famed for her physical allure. There could have been hundreds of women as beautiful as her in India's Kshatriya households. But histories have been silent regarding their physical beauty precisely because such beauty was never bragged about at least in India in public. But Padmini's physical beauty came to be talked about only because the alien invader Allauddin Khilji was so enamoured of her that he moved heaven and hell to capture her. This should convince visitors to the Red Fort, and historians that the bragging Persian couplet in the Diwan-i-Khas is yet another very

strong proof that the couplet was inlaid by the captors of the fort who, dazzled by the ornate beauty of the monument that came to them as war booty, characterized it as a veritable paradise.

Emerging from the Red Fort we see that the two nearest shrines, only a stone's throw from the fort, are both non-Muslim. One is the red Jain Temple and the other the Gauri Shankar Temple. Had Shahjahan built the Red Fort he would never have allowed the two non-Islamic shrines to remain there. These two temples are there because the fort was constructed by the Rajputs several centuries before Shahjahan.

Chandni Chowk, the main thoroughfare stemming from the fort is almost exclusively inhabited by Hindus. Had the Moguls built the fort we should have seen Turks, Afghans, Persians, Arabs, Abyssinians and Hindu converts settled in Chandni Chowk.

The whole of Old Delhi has a teeming and over-whelming Hindu population. In its complicated, winding alleys all their houses too are built in the traditional Hindu style. To maintain that a cruel despot like Shahjahan built houses for Hindus and fortified the whole city with a massive wall is absurd. As Taimurlang's autobiography testifies Old Delhi existed centuries before Shahjahan.

If against such overwhelming proof one or two out of numerous widely differing spurious versions of the Memoirs of Shahjahan, contain a passing reference to some fort and some town founded by Shahjahan historians must at once spot the claim to be unfounded and dishonest.

Mediaeval Muslim chronicles smack of the Arabian Nights. Those chronicles are fairy tales intended to humour the sovereign or the patron nobleman and win awards for the scribe. They are full of imagery as we ourselves improvise impromptu in accounts of majestic, magic palaces when recounting bedtime stories to youngsters. Two British historians Sir H.M. Elliot and Prof. John Dowson have repeatedly pointed out while commenting on the memoirs of Muslim monarchs that those memoirs contained anything that the monarch or the fawning

scribe fancied he ought to include for public consumption. In the preface to his eight-volume study of mediaeval Muslim chronicles the late Sir H.M. Elliot observes that the history of the Muslim era in India "is an impudent and interested fraud."

A strange thing to be noticed about Delhi's numerous monuments is that there are ever so many tombs and mausoleums without corresponding palaces. We have the Humayun Tomb, Khan Khanan Tomb, Najafkhan Tomb, Lodi Tomb, Allauddin Khilji Tomb, Safdarjang Tomb, Bakhtiar Kaki Tomb, Nizamuddin Tomb and a host of others.

Students of history all know that Muslim succession was always attended by bloody fratricidal and patricidal conflicts. Under such circumstances is it conceivable that the successor would ever build a palatial tomb for the hated predecessor after thirsting for the former's blood all his life. And could it be that a person who built no palace for himself or his children during his life time had a palatial tomb built for his predecessors, and in turn had a palatial tomb built for himself after death by his successors ? Was there some sort of a tomb-building pact between them ! A ruling monarch will build hundreds of palaces for himself and his children before he ever thinks of building a palatial tomb for a dead ancestor. Both these considerations should convince any serious student of history that there are ever so many tombs without corresponding palaces because the Muslim monarchs built neither tombs nor palaces.

The alien Muslim nobility and ruling families found a plethora of Hindu captured buildings which were used as residences while alive and tombs after death. This also explains why the bodies of Allauddin Khilji and Iltmush have been unceremoniously tucked away in some outer apartments of the so-called Kutub Minar building complex. Ancient Hindu sites consisting of captured palaces, temples and mansions were freely used to house the living and the dead. That is why we find them ornate temple-like structures and spacious palatial buildings. This leads to another of my historical findings which should serve as a key to the study of Indian mediaeval history, that what is believed to be the tomb of a Muslim ruler or

nobleman was almost in every case his usual residence or at least his residence at the time of his death. So a person's tomb was his home immediately before death.

So-Called Kutub Minar

About the Kutub Minar itself there is overwhelming proof that it was a Hindu tower existing hundreds of years before Kutubuddin and therefore it is wrong to ascribe the tower to Kutubuddin.

The township adjoining the Kutub Minar is known as Mehrauli. That is a Sanskrit word Mihira-awali. It signifies the township where the well known astronomer Mihira of Vikramaditya's court lived along with his helpers, mathematicians and technicians. They used the so-called Kutub tower as an observation post for astronomical study. Around the tower were pavilions dedicated to the 27 constellations of the Hindu Zodiac.

Kutubuddin has left us an inscription that he destroyed these pavilions. But he has not said that he raised any tower. The ravaged temple was renamed as Kuwat-ul-Islam mosque.

Stones dislodged from the so-called Kutub Minar have Hindu images on one side with Arabic lettering on the other. Those stones have now been removed to the Museum. They clearly show that Muslim invaders used to remove the stone-dressing of Hindu buildings, turn the stones inside out to hide the image facial and inscribe Arabic lettering on the new frontage.

Bits of Sanskrit inscriptions can still be deciphered in the premises on numerous pillars and walls. Numerous images still adorn the cornices though disfigured.

The tower is but a part of the surrounding structures. It is not that while the temples around are earlier Hindu buildings there was sufficient space left in between for Kutubuddin to come and build a tower. Its very ornate style proves that it is a Hindu tower. Mosque minarets have plane surfaces. Those who contend that the tower was meant to call the Muslim residents to prayer have perhaps never tried to go to the top and

try to shout to the people below. Had they done so they would have found out for themselves that no one on the ground can hear them from that height. Such absurd claims have been made to justify Muslim authorship of earlier Hindu buildings.

Another important consideration is that the entrance to the tower faces north and not the west as is enjoined by Islamic theology and practice.

At either side of the entrance is the stone lotus flower emblem which also proves that it was a Hindu building. The stone flowers are a very important sign of the Hindu authorship of mediaeval buildings. Muslims never use such flowers on the buildings they construct.

The frieze patterns on the tower show signs of tampering, ending abruptly or in a medley of incongruent lines. The Arabic lettering is interspersed with Hindu motifs like lotus buds hanging limp. Sir Sayyad Ahmad Khan, a staunch Muslim and a scholar, has admitted that the tower is a Hindu building.

If one were to hoover in an aeroplane over the top of the tower the various galleries sliding into each other from top to bottom appear like a 24-petal lotus in full bloom. The figure 24 being a multiple of 8 is sacred in vedic tradition. Even the brick red colour of the tower is sacred to the Hindus.

The Hindu title of the tower was Vishnu Dhwaj (i.e. Vishnu's standard) alias Vishnu Stambh alias Dhruv Stambh (i.e. a polar pillar) obviously connoting an astronomical observation tower. The Sanskrit inscription in Brahmi script on the non-rusting iron pillar close by proclaims that the lofty standard of Vishnu was raised on the hillock named Vishnupad Giri. That description indicates that a statue of the reclining Vishnu initiating the creation was consecrated in the central shrine there which was ravaged by Mohamed Ghori and his henchman Kutubuddin. The pillar was raised at the command of an ancient Hindu king who had made great conquests in the East and the West.

The tower had seven storeys representing the days of the week of those only five exist now. The sixth was dismantled, hauled down and re-erected on the lawns closeby.

The seventh storey had actually a statue of the four-faced Brahma holding the Vedas and beginning the creation. Above Brahma was a white marble canopy with gold bell patterns inlaid in it. The top three stories were in marble. They were ravaged by iconoclast Muslims who detested the Brahma statue. The Muslim raiders also destroyed the reclining Vishnu image at the bottom.

The Iron pillar was the Garud Dhwaj alias Garud Stambh i.e. the sentinel post of the Vishnu temple.

On one side was an elliptical enclave formed by 27 Nakshatra (constellation) temples. A gigantic red stone, ornate gateway led to the sacred enclave known as Nakshatralaya. Therefore the gateway is traditionally known as Alaya-Dwar.

Cunningham twists the traditional Hindu name to fraudulently ascribe the great doorway to Sultan Allauddin though Allauddin himself makes no such claim.

By Allauddin's time the surroundings were totally crumbling ruins. Why would Allauddin want to raise an ornate gigantic gateway of the Hindu orange colour) leading from nowhere to nowhere ?

The theory propounded by interested Muslims that it is a muazzin's tower is a motivated lie. No muazzin would even for a day accept a job where he has to climb and unclimb five times a day a flight of 365 narrowing, curving steps in the dark confines of the tower. He is bound to fall and die through sheer exhaustion.

The arched gateway of the adjoining so-called Kuwat-ul-Islam mosque is in no way different from the ornate archways of temples in Gujarat. The frieze patterns on this building too show signs of tampering proving that Muslim conquerors transposed stones at random to ease their conscience in readying earlier temples for use as mosques.

The tower girth is made up of exactly 24 folds, arcs and triangles alternating. This shows that the figure 24 had a special prominence and significance in the premises. The apertures for letting in light are 27. Considered along with the 27 constellation pavilions mentioned earlier it leaves no doubt that the tower too was an astronomical observation pole.

In Arabic the term 'Kutub Minar' signifies an astronomical

(observation) Tower. That was how it was described to Sultan Kutubuddin, and later referred to in court correspondence. In course of time the name of Sultan Kutubuddin came to be unwittingly associated with the Kutub Tower leading to the misleading assertion that Kutubuddin built the Kutub Minar.

Iron strips have been used to keep the huge boulders fastend together in the construction of the tower. Similar strips have been used in the stone walls of Agra Fort. In my book *Taj Mahal was a Rajput Palace* I have already dealt at some length with the origin of the fort and proved that it existed during pre-Muslim times. Therefore it is apparent that the use of iron strips to keep together stones in huge buildings was a Hindu device. That device used in the so-called Kutub Minar in Delhi is another proof of its having been a pre-Muslim Hindu tower. If a 24-petal lotus is pulled up from its centre it will form a tower of that pattern. Lotus pattern is never Muslim.

Nizamuddin Tomb

What is believed to be the tomb of fakir Nizamuddin is in fact an old temple which when damaged during early Muslim assaults became the abode of Nizamuddin who was buried there after his death.

Around the shrine can be noticed innumerable other pavilions, walls, graves, bastions, towers, plinths etc. which go to prove that it was once a prosperous township which was stormed and captured. Muslim fakirs happened to occupy such devastated sites. They were later buried where they stayed. The burial places of Muslim fakirs are, therefore, not original constructions but earlier captured Rajput buildings.

Humayun Tomb

The so-called Humayun Tomb in New Delhi was the focal point of a vast township, described above. It was the Lakshmi Temple of that township. Even to this day it forms part of what is called the Jaipur estate in New Delhi. What is today known as the Arab-ki-Serai formed the huge massive defensive structure around the so-called Humayun Tomb. Humayun used to live there. When he fell down the stairs of the so-called Sher Mandal in Purana Qila he was carried to this captured

Hindu Temple only about half a mile away. It was in this palace that he lay ill until he died. And as was the wont in those days he was buried in the palace in which he lived.

What is believed to be Humayun Tomb is in fact a spacious, multistoreyed Temple of Goddess Lakshmi with bastions, numerous gateways, a row of ornamental archways leading to it, annexes, guest houses, guard rooms and rings of battlemented walls around it. Several Western scholars have pointed out that there is a close architectural similarity between the Humayun tomb and the Taj Mahal in Agra. In my book *Taj Mahal was a Rajput Palace* I have proved that the Taj Mahal far from being an original Muslim mausoleum it is an earlier Hindu Temple Palace. Likewise what is believed to be the Humayun tomb is also an Hindu temple palace.

Notice the numerous Shakti Chakra (David's Star) Hindu tantric design that adorn its top facade

To call it Humayun's tomb is a big hoax since Humayun is not at all buried in that building. According to Abul Fazal Humayun lies buried in Sirhind while according to Farishta Humayun is buried in Agra.

Moreover there is no grave at the ground level in the basement of the building. In the first floor overhead there is a simple marble cenotaph but Humayun's name is not inscribed on it.

Contrarily a French writer G. Le Bon has in his book titled **The World of Ancient India**, published a photo of marble footprints found in the building. He describes them as Vishnu's footprints. That confirms our finding that what is believed to be Humayun's mausoleum is in fact Lakshmi's temple since Lakshmi is the spouse of Lord Vishnu.

Yet Cunningham has put up a fake archaeological notice at that building crediting its creation to some non-descript Bega Begum, a childless widow inmate of Humayun's teaming harem of 5000 women. How could a Bega Begum who had no roof over her head during her own lifetime be the author of such a stupendous edifice ? And why would she adorn the building with the sacred Hindu tantrik sign of interlocked triangles ?

Why has the building hundreds of rooms in its numerous storeys ? Why are the rooms and the terraces cluttered with the graves of ordinary folk if it was built for the ruler ? Why has it three defensive walls, stately gateways and annexes, outhouses etc. ?

The entire temple-palace has a huge basement with a ceiling high enough to accommodate a mounted elephant. The pusillanimous Archaeology department has never cared to clean, light up and explore such dark recesses galore in hundreds of historic monuments throughout India.

Kilokri

The area in which the Nizamuddin shrine and Humayun Tomb are located is known as Kilokri. This word signifies a locality which got its "keel" that is the central iron pillar uprooted. Obviously the reference is to the day when the ceremonial iron pillar, which according to ancient custom was consecrated in the centre of Hindu townships, got uprooted when the township was stormed by the invading Muslim armies.

Humayun's son Akbar was not even 14 years old when his father died. Akbar was faced with the overwhelming might of a number of very powerful enemies including his own guardian Behram Khan and a sworn adversary Hemu. Throughout his life Akbar waged incessant warfare with Indian princes. He was also faced with revolts by his own noblemen and kinsmen all his life. Vincent Smith has observed in his book *Akbar the Great Mogul* that Akbar had one revolt or the other always on hand. It is absurd to think that 13-year-old Akbar would ever raise a stupendous monument for his father in the midst of incessant wars.

Some chroniclers have dishonestly claimed that it was Akbar's foster mother, a childless widow of Humayun who built the monument for her husband. This claim must be subjected to a close cross-examination. A childless widow of a deceased monarch, illiterate and keeping herself within the impenetrable confines of a burqa, one among a teeming lot of 5,000 used to be in a state of extreme penury herself. Such women considered themselves fortunate if they got two square

meals a day, a corner to live in peace and security and a thimble full of oil for their daily hairdo. Even these petty necessities were hard to come by in those turbulent days. Akbar himself was so desperately short of funds that once when he asked his treasurer for Rs. 18 the latter did not have even that paltry amount. To consider that Akbar or his foster mother raised a palatial mausoleum for Humayun's dead body is ridiculous in the extreme.

Safdarjang Tomb

Safdarjang tomb is supposed to have been built over a nobleman who was the prime minister of the Nawab of Oudh. This claim too cannot stand close scrutiny.

Firstly historians are divided on the point whether the mausoleum was built in 1753 or 1754. This sharp divergence is due to the fact that both the groups are on a completely wrong trail. That building was extant numerous centuries before Safdarjang's death. Moreover it is not a building which could be constructed within a year.

Just above the entrance to the building is a beautiful Rajput style window with a narrow ornate balcony of the type which can be seen in their hundreds in castles and palaçes in Rajasthan. The square building style is completely of Rajput design. The edifice is also enclosed by a protective wall, having bastions at corners and watch towers at intervals. All these attributes prove that it was a mansion used as a residence.

Another point to be considered is that Safdarjang had been disgraced and dismissed from service prior to his death. Who will build a palatial tomb for an unemployed nobleman? Why of all places does his palatial monument exist in Delhi if he was prime minister in Oudh? If his dead body can boast of such a magnificent resting place how much more lavish should be the palace in which Safdarjang should have stayed while alive. Where is that palace? No body can show.

It has naturally to be assumed that Safdarjang's son or heir must have constructed the magnificent tomb for the deceased. If so the successor should be a very affluent person. He should have had tens of other palaces of his own in Delhi to be rich

enough to order a palace for a dead body. But we are shown no palace belonging to Safdarjang or his son. How is it then that one who did not have any palace to live in while alive got one, as if by magic, on his death?

Morever there is no grave as such in the basement. There are only two mounds of loose red-brick powder which gets blown away and which the archaeology depertment keeps replenishing fraudulently to maintain a pretence of the burial. The other mound is supposed to be for Safdarjang's wife. But which wife? Since he had an harem full of consorts. And then if there are two grave mounds in the basement how come there is only one marble cenotaph on the first floor? Even that cenotaph has no name inscribed on it. That marble too was pilfered from another Hindu mansion falsely labelled as Abdur Rahim Khan Khana's tomb? Safdarjang was buried at Paparghat in Uttar Pradesh. Therefore his tomb in Delhi is an hoax.

So-Called Sher Mandal

What is called Sher Mandal inside Purana Qila is a small circular tower with a few narrow rooms. The very word "Mandal" shows that it was the creation of the Rajputs. Sher Shah appropriated it through conquest. But only because his name attaches to it blundering Western scholars attribute this small isolated, truncated tower to Sher Shah. Indian historians have not been able to get rid of that myth. In the case of Sher Mandal more importance should attach to the word 'Mandal' than to 'Sher' because it is too puny a structure for any ruler to boast about. Secondly, the fanatic mediaeval Muslim rulers would never choose a Sanskrit name to describe their own original construction. Thirdly, the very term 'Mandala' signifies its round shape indicating that those who designed and ordered this structure were those nurtured in the Sanskrit tradition and that it is the truncated tower of an erstwhile palace.

Tughlaqabad

Tughlaqabad is a massive, battlemented walled township, in Delhi. Inside it can be seen burnt and ruined tenements, underground passages, towers and bastions razed to the ground. The Tughlaks made this captured township their headquarters. Being associated with their name for centuries

visitors now mistakenly believe and archaeological sign-boards too misleadingly assert that the township was founded by the Tughlaqs. It ought to be realized that conquerors do not come to toil and build but to lord it over and exploit existing wealth and mansions. Moreover destroyers are not builders. Across the road in a smaller fortified area is the tomb of Ghiasuddin Tughlaq. This is a curious pyramidal structure. Towards its apex one can still see small niches flanked by tiny ornamental pillars proving that this building was converted into a tomb and was not originally built for the purpose. It once formed part of the extensive Tughlaqabad township though it now stands apart as a truncated monument. This tomb too is surrounded by a high battlemented wall. Inside are some pavilions, and an underground passage, all leading to the conclusion that the tomb was a super-imposition.

The fortifications nearby known as Adilabad and Naika Kot are also ancient Hindu forts laid waste by Muslim marauders.

Ferozshah Kotla

Near the sports stadium infront of Delhi Gate is an old fortified township known as the Ferozshah Kotla. From its name it has been wrongly assumed that Ferozshah Tughlaq built it for his own castle. But an Ashok pillar is firmly planted on its upper storey. Ferozshah was known for his ferocious nature. He could not tolerate anything Hindu. History has recorded that he used to burn people alive for the crime of idol-worship. To believe that such a ruler would on his own hoist an Ashok pillar, with Hindu religious edicts inscribed on it, on his own palace is highly illogical. Ferozshah could never have gone to sleep in peace under it. In fact the chipped off tip of the pillar shows that in his fanatic fury Ferozshah must have tried to pull out the pillar. But obviously it would have destroyed the whole castle and left a gaping hole in its ceiling. Obviously he had to put up with this heathen pillar towering over the palace which he found fit enough to take for his residence during those days of instability, revolt and incessant warfare.

A wishful account of his reign has been written by Shams-i-Shiraj Afif, a sycophant, self-appointed chronicler who confes-

ses that it was his grandfather who was the contemporary of Ferozshah. As all rumour-mongers are wont to do, the only authorities he feigns to quote for the fanciful and coloured account that he has written are such stock-phrases as "My father told me" or "on the authority of well known historians I say..." In that chronicle he nostalgically describes how Ferozshah uprooted two Ashokan pillars found a great distance away from Delhi, and took all the trouble to transport them all the way to Delhi employing hundreds of carts and thousands of labourers. What the object was in hauling a heathen pillar to be hoisted on his own castle in Delhi God alone knows. Obviously that account is an attempt to cover up the fact that Ferozshah had to choose as his residence an earlier building which sported the Ashok pillar on it. It is clear, therefore, that either King Ashok himself originally built the castle euphemistically called Ferozshah Kotla, or that some subsequent Kshatriya king proud of Ashok, had that pillar brought and hoisted over his own castle. Later when Ferozshah ruled in Delhi he chose that castle for his own residence perhaps finding it in much better shape than others in those turbulent days. His chronicler Afif finding it difficult to explain away the fact that Ferozshah lived in a usurped mansion invented the myth that it was Ferozshah himself who had the pillar brought and hoisted.

Rajput Glories Plagiarized

My discoveries also lead to the conclusion that many a time while destroying earlier Rajput records Muslim rulers had the former's glories tacked to their own reigns. Thus it is possible that during Ferozshah's time some description by an earlier Rajput ruler as to how he hauled the Ashokan pillar may have fallen into the hands of Ferozshah with the castle and its treasures. That description was plagiarized and used as part of Ferozshah's own achievement. Jahangir similarly used the myth of the bell of justice to glorify his own regime, borrowed from the accounts of Anangpal's reign, as asserted by the late Sir H.M. Elliot. This leads us to a new key principle to be borne in mind while studying the history of the Muslim era. The principle is that Muslim rulers were in the habit of feathering

accounts of their own unpopular and cruel regimes by borrowing the plumes of earlier Rajput glory.

Lodi Tombs

An instance of glaring anomalies which have escaped historians and archaeologists is the Lodi Tombs in Delhi. Nobody seems to have bothered to ask how massive tombs exist for dead rulers without corresponding luxurious and spacious palaces for the reigning Lodi rulers ? Had historians and archaeologists paused to pose to themselves that question the correct solution would have struck them. The right solution is that the so-called tombs are old Rajput buildings later converted into sepulchres.

Roshan Ara Tomb

Another instance is that of the Roshanara Tomb in Delhi. Even a cursory look will convince one that it was a Rajput mansion commandeered by Aurangzeb to bury his dead sister in. Its artistically carved pillars and wide open pavilions devoid of any domes or minarets, are very revealing. In this connection Aurangzeb's peculiar character must also be borne in mind. He was very parsimonious and hard-hearted. He incarcerated his father, usurped the throne and treacherously murdered his brothers. His behaviour towards the Hindus was the most cruel. Such a monarch could never have constructed a Hindu style structure as a tomb for his sister and, therefore, the Roshanara tomb is a Rajput pavilion converted into a tomb.

Bluffing Tourists

Indian or foreign tourists who visit historic sites around the world usually take a fleeting, hurried glance at a few well publicized monuments such as the Taj Mahal in Agra, the Vishnu (Kutub) Tower in Delhi, St. Paul's in London or Notre Dame in Paris just to be able to claim in polite competitive drawing-room conversation that they haven't lagged behind in their common tourist travel repertoire.

They don't care a damn even if they are dished out some concocted numbo jumbo about the origin of those monuments.

Therefore they get what they deserve namely they are fed some fictitious stereotype abracadabra.

Both the licensed guides and native historians are to blame for dishing out traditional unverified lies about historic monuments. Native politics compels local historians to adopt a particular stance. For instance Christian compulsions prevent historians in London and Paris from delving into or revealing the pre-Christian origin of St. Paul's or Notre Dame.

The Al'Hambra and the so-called Cardova mosque in Spain are being somnolently attributed to the Muslim Moors.

The Dome on the Rock and Al Aqsa in Jerusalem are being paraded as Muslim mosques when they are captured pre-Islamic temples.

In Russia the Shah-i-zind and another palatial building are being misrepresented as majestic mausoleums of Muslim monarchs.

All those are spurious, hearsay claims which stress the need for rewriting, and a thorough revision and overhauling of world history.

So when people seek my advice on what to see at historic places I tell them not to be content with routine hurried visits to select haunts but to wander at leisure in historic surroundings and aspire to look into every nook and corner of historic sites from the pinnacle on the high dome to the nethermost chambers and secret passages.

Usually one finds most of the vast expanse of historic buildings locked and barred and yet the visitor doesn't smell a rat.

Tourists of the world may contribute a fund and agitate to secure entry to barred chambers and recesses. For instance the Taj Mahal is a seven-storyed building complex, it also has multi-storied minarets at its four corners, the Vishnu tower (Kutub) in Delhi is five-storied and yet entry to its interior is denied. This is an insult to the living and to the great minds which raised those stupendous edifices.

Historic cities all over the world are hundreds and thousands of years ancient and yet the historic edifices in them are

loosely credited to superseding faiths such as Islam and Christianity

From my study and insight into historic sites I have come to four conclusions namely (1) Every Muslim is the descendant of a captured Hindu (2) Every historic edifice and township attributed to Muslims is captured property (3) In mediaeval history every Muslim destroyer has been ironically landed as a great builder (4) At all historic sites the construction is all Hindu and destruction all Muslim.

The same conclusions would apply mutatis mutandis to edifices attributed to Christianity in Europe. Neo-convert Christians captured all pre-Christian edifices and declared them to be Christian. For instance the Vatican in Rome and the seat of the Archbishop in Canterbury (England) are pre-Christian establishments. And yet who cares to know the truth or who dares tell it. This is the sordid state of history all over the world.

Rome, Paris, Varanasi, Ujjayini alias Avanti, Delhi and Agra are some of the oldest cities of the world. Therefore those who would want to have a glimpse of the 4000-year historic panorama of Delhi may visit Sultan Gharry, Shamsi Talao and the adjacent mansion, Vijay Mandal, Begumpura, Hauz Khas, Siri fort ruins near Asiad village and the vast ravaged area around the so-called Kutub (Vishnu) tower, Humayun tomb, Arab Ki Serai, Abdur Rahim Khan Khana's tomb, Safdarjang tomb, Lodi tombs, Ferozshah Kotla, Nizamuddin's tomb, the Purana Qila etc.

The names listed above are only a select few. Delhi is dotted with such ruins within a radius of about 30 miles. Many more have been blotted out of existence. For instance the tenements built for sportsmen participating in the Asian Games necessitated bulldozing a large area of Siri Fort ruins. When engineer Luteyns selected the site for building the Viceregal House and the Central Assembly chamber and other edifices of New Delhi a number of castles, palaces, citadels and mansions were ruthlessly demolished. The few royal apartments that survive along the rear bank of the Yamuna river have a number of gaps between them. There were a number of Hindu

palaces in those open spaces. There were also two multi-storeyed mansions flanking the so-called Diwan-i-Am. Not a trace of them exists today. Therefore the Red Fort in Delhi that one sees today is a pale shadow of its original Hindu splendour. Muslim invaders plundered and ravaged the fort during their 600-year-long misrule and internecine warfare.

If such was the devastation inflicted on the Red Fort alone one may visualize how the sprawling metropolis of Hindu Delhi must have been systematically decimated by Muslim marauders. Instead of indicting and pillorying Muslim rulers, courtiers and generals for such ravage current histories anamolously sing the praises of Muslim architecture. People don't realize that even the surviving historical monuments which are being blunderingly described as Muslim tombs, mosques, forts, minarets and towers throughout Delhi and throughout India, are all captured Hindu edifices, including tanks, bridges, canals and mansions. If was Alexander Cunningham who mischievously stuck false Muslim labels on them. Therefore the names of monuments in Delhi mentioned above are all fakes foisted by either the Muslim rulers or by the cunning Cunningham. Visitors should therefore view and study all historic monuments attributed to Muslims as captured Hindu immovable property.

Legal Action

The above conclusions are so firm and irrefutable that they can stand judicial scrutiny. Hereunder are a few instances.

It so happened that around 1963-64 one of my articles published in some Gujarati papers claimed that all of Ahmedabad's 1000 mosques were 1000 captured temples and the main Bhadrakali temple was being misused by Muslims as their Jama Masjid.

Soon thereafter, as chance would have it a rich hosiery firm (M/s K.C. Bros.) demolished its decades old building and built a towering mansion.

Since Muslims are tutored to find every excuse to pick up a quarrel with the Hindus. The Muslim trustees of the so-called Jama Masjid filed a suit in a local court of law demanding that

K.C. Bros. be directed to demolish their mansion which had dwarfed the 'mosque' (?) so since that was an insult to Allah.

This was quite a novel, unheard of and unabashed plea. Thanks to Allah, perhaps no building by laws of any country demand that every building must be shorter than the local mosque. Yet the Muslims everywhere are a law unto themselves. Their nurture trains them to be on a perpetual prowl and keep up a continuous growl to terrify everybody and force every non-Muslim to declare himself a Muslim that is how Islam was spread.

The K.C. Bros. firm was worried. Its old owner approached his friends and relations for advice. Some of them who were well-read informed him that they had read an article claiming that every historic edifice in Ahmedabad was a captured Hindu mansion and that the so-called Jama Masjid was the Bhadrakali temple dedicated to the guardian deity of the historic township Rajnagar alias Asawal alias Karnavati which on capture by Ahmedshah was named as Ahmedabad.

On further effort they ascertained the writer's name as P.N. Oak and found out my address. The owner of the firm then wrote a pathetic letter describing his anguish and shock at the Muslim demand and requesting me to help him tide over the predicament by my historical acumen.

I immediately wrote back telling the old man that the matter which had caused him great gloom was to me an occasion for great glee since I was itching to prove my finding in a court of law that no historic edifice or township throughout the world is of Muslim origin. Since Muslims themselves had taken the initiative I advised the old defendant not to buckle down to Muslim bluff and bluster since I was there, to help him and see that his new building won't be demolished.

On my advice the firm's lawyer drafted the defendants rejoinder that the plaintiff Muslims had no right to file the suit since the building which they claimed to be a mosque was a captured Bhadrakali temple and therefore it should be surrendered to the Hindus.

The Ahmedabad Muslims got the shock of their life. Never in history had they ever got such a stunning retort and rebuff.

They held animated and agitated consultations with mullahs, moulvis, archaeologists and historians.

They were all convinced that the so-called Jama Masjid was a captured Hindu temple despite the fig-leaf of a marble plaque implanted in the ochre stone wall by wily Cunningham declaring in English that the Jama Masjid was built in 1414 A.D. by Ahmadshah I. Thus the Muslims themselves realized to their chagrin that Cunningham was a liar who could not be relied upon. Ultimately in great frustration the Muslims in Ahmedabad beat a hasty retreat and precipitously withdrew their suit thereby conceding that they were infact conducting Islamic rites in an Hindu temple. But that does not perturb them because that has been Muslim practice throughout history—namely to force captured persons to turn Muslims and then further force them to use their erstwhile temples as mosques. The Muslims withdrew the suit because they were afraid that far from being able to demolish K.C. Bros's mansion they would have to surrender the building they were misusing as a mosque when during the hearing it turns out to be a captured temple.

A similar Muslim threat was stalled around 1985 in New Delhi. Residents of New Delhi South Extension Part II were threatened by a Muslim mob that they would seize the historic monument known as **Masjid Moth** and turn it into a fanatic Islamic pressure centre. The agitated Hindu residents approached me. Thereupon I toured the monument with their workers. An architect, a photographer and a lawyer were also in attendance. I pointed out to them how every detail there proved the edifice to be a Hindu Mandir Math i.e. a temple-cum-monastery. A suit was later filed and an infunction was obtained restraining Muslims from offering prayers inside that building. Later a scrutiny of the relevant revenue records revealed that the name Masjid Moth was foisted on that monument in 1880. Obviously that was Cunningham's mischief. I have had many such consultancy cases in each one of which I have won hands down.

Let all well-meaning citizens therefore note that not a single historic edifice was built by Muslims. Consequently every Muslim attempt to lay claim to any such can and must be effectively resisted. The buildings themselves bear numerous convincing signs such as octagonal contours, filigree decoration, lotus emblems, ochre colour stone, zodiacal signs displayed, alignment of the fancied kibla, Koranic overwriting etc. etc. Readers are advised to master this techuique of identifying historic buildings as Hindu to resist facetious and fictitious Islamic claims.

To the Muslims I would like to say that their first practice lesson in history should be to trace their own Hindu lineage and return to Hinduism which is now ready to welcome them back as long-estranged brethren. Muslims who are not prepared to do that may thereby realize that they lack the basic courage and honesty to study history or to speak or write about it. Those who close their eyes to their own history will naturally ignore the truth in other areas of history and patronize a special Muslim concoction of world history.

AGRA MONUMENTS

The Taj Mahal

In favour of the current belief that it was Shahjahan who built the Taj Mahal we concede only two points and even those not without substantial reservations ;

1. We admit that there are two sepulchral mounds in the central chamber of the Taj which look like Muslim tombs, and could very well be those of Mumtaz Mahal, one of the thousands of consorts of Shahjahan, and of Shahjahan himself. After conceding this point we shall now point out our reservations. It is well known that many such mounds are fake. Such mounds have sometimes been found on the terraces of historic buildings where no dead person could be buried by any chance. Another reservation is that no specific burial date of Mumtaz being on record it is highly doubtful whether she was at all buried in the Taj. Her burial period is mentioned as between six months to nine years of her death. Such vagueness, even after a special palatial mausoleum is stated to have been constructed for her body, is highly suspicious. Manuchi, an officer in the service of the East India Company during Aurangzeb's time, has recorded that Akbar's tomb is empty. Who knows then whether Mumtaz's supposed tomb is not empty too. In spite of such weighty reservations we are ready to presume that the two tombs could be those of Mumtaz and Shahjahan.

2. The other point in favour of the traditional Taj legend could be that Koranic texts have been inscribed along the outside of some of the arches. Our weighty reservation on this point is that such inscriptions exist on the exterior of the Adhai Din Ka Zopda in Ajmer and on the so-called Kutub Minar in Delhi, but they are known to be a camouflage. The etchings on the Taj have therefore only suspicious value, those are mere overwritings on a captured Hindu building.

Proofs in support of our contention that the Taj Mahal is an ancient Hindu temple-palace complex known as Tejomahalaya are as under—

(1) Shahjahan's own official court chronicle (The Badshahnama) records on page 403 volume I that Mumtaz's body exhumed from a grave in Burhanpur (after a six-month burial there) was brought to Agra and interred inside a mansion of unique splendour capped with a dome. That mansion then known as Raja Mansingh's mansion was owned by Mansingh's grandson Jaisingh.

(2) In a letter written by prince Aurangzeb in 1652 A.D. to his ruling father emperor Shahjahan, Aurangzeb reports carrying out some urgent, hasty repairs to the cracked dome and leaking seven-storeyed building complex. Contrarily the modern archaeological notice at the Taj entrance asserts that the Taj was ready brand new in 1653. Does the archaeology department know better than prince Aurangzeb ?

(3) There are two pairs of Shahjahan-Mumtaz graves, *i.e.* a pair each in the marble basement and the marble ground floor. Why two graves each ? Did each of them die a double death ? And why is the marble slab of Mumtaz's cenotaph in the basement just plain white when its hump and the other three cenotaphs have filigree decoration. That is a suspicious detail

testifying to the fact that Mumtaz's interment in Agra was an excuse to grab Jaipur Maharaja's temple-palace complex and rob it of its immense wealth.

(4) Shahjahan, whose reign was supposed to be a golden period of history, has not left even a scrap of paper about the construction of the Taj. Thus there are no orders commissioning the Taj, no correspondence for the purchase or acquisition of the so-called site, no design drawings, no bills or receipts, and no expense account sheets.

(5) The name Taj Mahal itself signifies a royal residence or the best among residences. By no stretch of imagination could a graveyard ever be designated as a palace unless a palace itself has been converted into a graveyard.

(6) Had Shahjahan really been the conceiver of the Taj he need not have specially instructed Mulla Abdul Hamid not to forget mentioning or describing its construction in the official chronicle because the grandeur and majesty of the Taj as the finest achievement of a ruling monarch could never be lost sight of by a paid court chronicler. He should not need a special reminder for it.

(7) Mulla Abdul Hamid's chronicle contains serious discrepancies like the absence of the designer's name, and a ridiculously low estimate (40 lakh rupees) of the cost of the Taj, which is scoffed at by subsequent scholars.

(8) Even other estimates of the cost vary from Rs. 50 lakhs to Rs. 9 crores and 17 lakhs.

(9) Shahjahan's reign was no golden reign since it was marred by unending wars and revolts, epidemics and famines.

(10) Shahjahan's overbearing, conceited stingy and self-centred nature ruled out any possibility of his wasting any money on a sentimental project amounting to throwing away money on a dead body.

(11) That he could not even in his wildest dreams conceive undertaking such a gorgeous project is apparent from the fact that even the concocted accounts tell us that he made the workers toil on meagre rations without giving them any cash payment. Another account says that he made Rajas and

Maharajas pay a large part of the cost. So even the additions and alterations required in converting a palace into a tomb were got done by making labourers toil for mere meagre rations and by imposing levies on subservient rulers.

(12) If a stupendous monument like the Taj is built for a consort there would be a ceremonial burial date and it would not go unrecorded. But not only is the burial date not mentioned but even the period during which she may have been buried in the Taj, varies from six months to nine years of Mumtaz's death.

(13) Mumtaz having been married to Shahjahan when the latter was 21 years old shows that she was his umpteenth wife because in Shahjahan's time children and royal children at that used to be married much before they entered their teens. Having been the umpteenth and one among at least 5,000 wives there was no reason why she should be commemorated in a dreamland monument.

(14) Even by birth Mumtaz being a commoner she did not deserve a palatial monument.

(15) History makes no mention of any special out-of-the-way attachment or romance between Shahjahan and Mumtaz during their life times unlike that of Jahangir and Nurjahan. This shows that the subsequent story of their love is a concoction seeking to justify the myth about the building of the Taj for Mumtaz's dead body.

(16) Shahjahan was no patron of art. Had he been one he would not have had the heart to chop the hands of those who are said to have toiled to build the monument for his wife. An artist, especially one disconsolate on his wife's death, would not indulge in an orgy of maiming skillful craftsmen. But the maiming story is apparently true because, made to toil mercilessly on meagre rations just to usurp an ancient and venerated palace to house a corpse, apparently infuriated the workmen who broke into revolt.

(17) The subterranean emergency exit from the Taj to the fort could only exist in a palace. A dead body does not need any escape route and a subterranean one at that.

(18) The existence of the landing ghat at the rear points to a palace.

(19) Even the central marble structure consists of a nearly 25-room marble palace suite which could not be an original tomb.

(20) The entire Taj complex contained nearly 300 or even more rooms along its corridors, in the basement, the upper floors and its many towers.

(21) The so-called mosque on one flank and the nondescript, counterpart euphemistically explained away as a useless Jawab served as the guest pavilions, guard rooms and waiting halls of the palace.

(22) The pleasure pavilions in the Taj premises could never form part of a sombre tomb but always of a palace.

(23) The words Kalas and Basai (tower) are Sanskrit words. They could never have entered an original mausoleum unless they stuck to the premises before the building was requisitioned for conversion into a tomb.

(24) The decorative patterns are not only entirely of Indian flora but also of sacred Hindu motifs like the lotus, which 'infidel' characteristics, according to Islamic beliefs, would never allow any peace to the soul of the individuals lying buried underneath.

(25) The galleries, arches, supporting brackets and cupolas are entirely in the Hindu style such as can be seen all over Rajputana.

(26) Like every other suspicious aspect of the Taj the period of construction is variously stated to be 10, 12, 13, 17 or 22 years, which again proves that the traditional version is a concoction. Apparently the above periods are all true since some alterations were completed within 10 years. Some others, thought of later, were finished at different periods. These differing versions add strength to the belief that the Taj was originally a palace.

(27) Even Tavernier's testimony that he saw the commencement and the end of the building work while weakening the

case of traditionalists strengthens our case because Tavernier arrived in India only in 1641 i.e. 10 years after Mumtaz's death. If his statement is to be believed the Taj was not begun even after 10 years of Mumtaz's death. His statement helps us four-square to refute the traditional theory. It has all along been our contention that Jai Singh's hereditary palace was taken over from him and Mumtaz buried in it sometime after her death. Since she was already buried in the building for 11 years before Tavernier arrived in India, he refers to the building only as Mumtaz's Tomb, and when during his presence in India from 1641 to 1668 a scaffolding was raised and Koranic etchings were carried out he referred to it as "the commencement and the end of the building work" during his presence in India. We therefore, fully accept Tavernier's record and give it a most honoured place in our testimony.

(28) Apparently the reports that Shahjahan levied large amounts on Rajas and Maharajas and the so-called building work dragged on over 10, 12, 13, 17 and even 22 years are all very true details. We fully accept them. They fit in four square with our case. Since Shahjahan was too shrewd to spend anything out of his own pocket and would lose no opportunity of taxing and persecuting the local people he made political and economic capital even out of the death of his own wife. While on the one hand he compelled the Rajas and Maharajas to pay for the alterations to the palace, owned by one of their own kith and kin, that it may be converted into a tomb, he made the labourers and artisans toil on a meagre ration. That is why the work dragged on at a snail's pace over a long period.

(29) The designers are variously mentioned by Western scholars to be Europeans and are claimed by Muslims to be Muslims while the Imperial Library Manuscript contains all Hindu names. What greater proof is needed of the utter falsity of the traditional Taj theory.

(30) Apart from the fact that the Imperial Library Manuscript lists all Hindu names there is one other very remarkable detail which refutes the traditional claims about the designers of the Taj being some Europeans or Muslims. It should be noted that even among the Western scholars there are two

groups. One attributes the Taj design to Geronimo Veroneo an Italian. The other group credits it to Austin de Bourdeaux, a Frenchman. The confusion in the Muslim camp of scholars is equally great. They too are divided into three groups. One maintains that Essa Effendi was a Turk, another equally vehemently asserts that he was a Persian. Since after all Essa Effendi is a fictitious name plucked from among those common in the writer's times his nationality remained vague. The third version is that Ahmad Mehndis was the architect.

(31) Far from causing him any expenditure the Taj proved to be the proverbial hen laying golden eggs for Shahjahan. Traditional accounts tell us that the Taj had gem-studded marble screens, gold railings and silver doors. Even Shahjahan's own or even his wife's palace did not possess such fairy-tale fixtures while the two were alive. It is absurd to suggest that those costly and fabulous fixtures almost dropped from heaven as soon as Mumtaz died. But the accounts of those fixtures are nevertheless true. We accept them as such. They fully support our view that Shahjahan, shrewd as he was, made capital even out of his wife's death. He used that sombre occasion as a lever to force Jaisingh out of his ancestral palace. Mumtaz was buried in a stripped, cold palace robbed of all its costly trappings, later all coolly removed to Shahjahan's treasury. And it were not merely the trappings, mentioned above, which were removed but also the Rajput Peacock Throne which was kept amidst those resplendent surroundings. Because what else except the Peacock Throne could be kept in an enclosure cordoned off by gem-studded marble screens, and equipped with silver doors and gold railings? The Peacock Throne which was carried to Iran was, therefore, not a Mogul heirloom but a very ancient sacred, Indian Kshatriya throne which might even date back to Anangpal of the 4th Century A.D., or Vikramaditya who began the Vikram Samvat in 57 B.C.

(32) The place where the Taj is now situated was a busy twin township known as the Jaisingpura and Khawaspura. The Taj palace was the focal centre of those townships. "Pura" in Sanskrit signifies a busy township and not just an open plot of land.

(33) The universally conceded fact that the Taj property was taken over by Shahjahan from Jaisingh is a significant detail which clinches the issue. The belief that it was an open plot that Shahjahan took and not a ready palace is rooted in the assumption that he built the tomb. There is no other proof for it. That assumption is baseless.

(34) The Taj palace has various other annexes outside its outer peripheral redstone walls. Those were meant for courtiers and others closely connected with the palace.

(35) The Taj had a grand garden. A graveyard never boasts of luscious fruit and fragrant flower trees since the idea of enjoying the fruit and flowers of a graveyard orchard is revolting. The garden could have, therefore, only been the adjunct of a palace pure and simple. The trees, moreover, were those bearing Sanskrit names, and select sacred plants at that like Ketaki, Jai, Jui, Champa, Maulashree, Harshrinagar and Bel.

(36) It is on record that Babur died in his garden palace at Agra. There is no other palatial building in Agra except the Taj of which the garden was so important an adjunct as to form an inseparable and indispensable adjective. The garden palace in which Babur died four generations before Shahjahan, was no other than the Taj.

(37) Akbar on his early visits to Agra used to stay in Khawaspura and Jaisinghpura which clearly shows that he stayed in the Taj. He could not stay there permanently in spite of its magnificence because its defensive structures had all been mowed down in successive assaults. And Akbar, deeply hated as he was by all from his own son downwards, could not afford to stay in an unbarricaded place or palace.

(38) Bernier says that the nether-chambers of the Taj were opened only once a year and no non-Muslims were allowed inside. That shows the hush-hush secrecy maintained about the underground floors of the Taj. It is a pity that both our Government and our scholars show no eagerness to open up the underground chambers of the Taj, clear the debris, provide lighting, remove the fillings in staircases and rooms and let students of history and even laymen have a free run of the premises. The Government can earn a handsome amount from

the gate-money it may choose to levy while the researcher, the lay visitors, engineers and architects will be all the wiser by having a look at the underground magnificence of this grand and fairyland structure. There is such first-rate material for research here. There might even be some buried treasure there who knows! So both the Government and all sections of the people stand to gain by throwing open its basement to all who care to see it.

(39) The Tarikh-i-Taj Mahal deed has been detected to be a forgery.

(40) The Taj gateways are fitted with massive, heavy, spiked doors.

(41) A moat still exists on some sides of the Taj which further proves that it was a palace before being converted into a tomb.

Innumerable such points could be brought up in favour of our contention. But I believe what we have said above should suffice to prove that the traditional account of Shahjahan having built the Taj Mahal should rank as one of the biggest hoaxes of history. And the pricking of the Taj bubble automatically deflates much of mediaeval history. We may here profitably recall the words of the great historian Sir H.M. Elliot who in the preface to his eight-volume study of mediaeval chronicles has very aptly and pointedly remarked that the history of the Muslim period in India "is an interested and impudent fraud." Unfortunately the fraud has been laid so deep that even poor Sir H.M. Elliot who knew that it was a fraud, was still cheated into believing some aspects of it. The fraud has been so consummate that generations of scholars both Western and Eastern like Fergusson, Vincent Smith and others have been badly duped. I hope that scholars, students and teachers of Indian history at least now sit up and think instead of keeping their heads buried in the sands of fanciful myths that go in the name of Indian history in Indian schools, colleges and research institutions. When even the mighty Taj vaunted as the very flower of the much fancied and misused term Indo-Saracenic architecture, is shun'ed out of the Mogul siding of history with one research push it automatically carries

all the lesser buildings in its train out of the fancied Mogul or the Muslim yard in general where they lay usurped, confiscated and dumped in the name of various sultans, emperors, eunuchs, fauzdars, potters and even bhisties. And when all these buildings are removed from the credit side of Muslim rule in India their whole history is reduced to a shambles.

The new light thrown on the origin of the Taj Mahal should, therefore, induce in our teachers, professors, scholars and students of history and universities the need for a thorough research in this fascinating subject unless we are resolutely resigned and sworn to perpetuate what already appears to be a bad joke and an unconscionable load of falsehoods from under which Indian history cries out to be rescued and relieved. Will our historians rise to the occasion or the public cry out for their right to be told the truth! What passes for the history of the Muslim period in India today is 99 per cent of the stuff that Arabian Nights is made of.

The age-old argument of believers in the so-called Indo-Saracenic architecture, that the Taj is the culmination of that style, no longer holds good since the Taj itself is only a Rajput palace converted into a Muslim tomb.

Endorsing the finding that the Taj Mahal far from being a 17th Century Muslim tomb, is a much ancient Hindu palace, Dr. M. Flagmeier, President of the American Society for Scandinavian and Eastern Studies, 4059 Monroe Street North-east, Minneapolis, Minnesota, U.S.A., wrote in his letter dated December 6, 1965 addressed to the author: "We have long held in contempt the absurd notion that Shahjahan built the Taj Mahal. Your scholarly investigations have bolstered our own theories, and you are to be commended for the clarity with which you have presented this new and refreshing revision of a turbulent chapter of Indian history...(On my visit to the Taj) I was struck by the fact that in spite of certain Mogul superficialities, this was NOT a Mogul building. For example the four minarets reminded me of pictures I had seen of Hindu architecture in what was then known as Rajputana. Also, the octagonal design was definitely of Hindu...origin."

The Peacock Throne

The ancient Hindu *Peacock* Throne spirited away by the invader Nadir Shah to Iran, is no longer in existence. In iconoclastic Islamic fury the throne was dismembered and its gold plate and jewels snatched or given away. Bits of that ancient throne could perhaps be traced among the royal and noble houses of West Asia if a proper search is undertaken. Visitors to Iran come away with the impression that the Takht-e-Taus (literally meaning The Peacock Throne) treasured among the royal possessions there is the throne seized and carried away by Nadir Shah. But the extant Takht-e-Taus is like a spacious sofa with no peacock effigy on it. It gets its name "Taus" (*i.e.* Peacock) not from the bird but from Taus an Armenian sweetheart of a former Iranian ruler who loved to make love to the lady on that throne.

Incidentally, the Peacock Throne also belonged to the same Jai Singh family which last owned the Taj. It was sacrilegious for a Muslim monarch to have ordered a throne with animal effigies. Both the throne and the Taj enter into the unauthentic records of Shahjahan's reign just about the same time. The magnificent palace (now known as the Taj) provided just the right type of setting for the scintillating throne.

Agra's So-Called Jama Masjid

In the midst of the crowded city of Agra is a huge citadel with high stone walls. It is now called the main mosque. But the very height of its stone walls and other indications such as its huge basement point out that it could only be an earlier Rajput citadel or temple of the royal deity. Usually principal Hindu shrines all over India were captured and converted into principal Muslim mosques *i.e.* Jama Masjids in mediaeval times. The inscription tablet on it which says that the mosque was commissioned by Jahanara, is a forgery. How could Jahanara who owned no palace herself, ever build a palatial mosque?

Fatehpur Sikri

A magnificent and majestic redstone palace complex atop a hillock about 24 miles from Agra, is known as Fatehpur Sikri.

Current Indian historical texts and tourist literature profoundly assert that the royal township was built by Akbar, the third generation Mogul emperor who ruled over a large part of India from 1556 to 1605 A.D.

Since all extant mediaeval monuments throughout India, even though of pre-Muslim origin, have been blatantly credited to this or that alien Muslim ruler it is no wonder if the Fatehpur Sikri royal township also suffered the same fate. But there is voluminous evidence to prove that Fatehpur Sikri was a Rajput township encompassing all its extant redstone monuments, constructed several centuries before Akbar. Though this would be a fitting topic for a separate book yet in view of the amount of evidence available a rapid survey of that evidence should give the lay reader and reseacher alike enough grounds to scour out from his mind the traditional notion that Fatehpur Sikri was built by Akbar or for that matter by any alien Muslim overlord. The main points of the evidence may be summed up as under :

1. A number of Muslim chronicles pertaining to the reigns of rulers preceding Akbar allude to this township as "Fathpore", or as "Sikri" and even as "Fathpore Sikri".

2. A historical book titled "Akbar" written by Justice J.M. Shelat and published by The Bharatiya Vidya Bhavan, Bombay, carries facing page 82, a painting captioned "Humayun's troops entering Fathpore". Here it may be remembered that Humayun was Akbar's father. The painting is clear proof that Fathpore (Sikri) existed before Akbar.

3. The fateful battle between Rana Sanga and Babar—the founder of the Mogul dynasty in India—was fought around Fatehpur Sikri "within sight of the hillock" as is mentioned in Babar's Memoirs. Rana Sanga had to come out of the walled township because the besieging Mogul forces were ravaging the country-side, massacring innocent civilians and poisoning the water of the Anup Lake which was the township's main reservoir. The Rana having emerged out to give battle, Babar states that the battle was fought within view of the hillock.

4. The uninformed are likely to argue that the engagement was fought a few miles away at Kanwaha. But that is not the

whole truth. The Kanwaha battle was only an initial encounter between Babar's forces and a detachment of Rana Sanga's forces. The ultimate decisive action was fought around Fatehpur Sikri a few days later with the main body of the army led by the Rana himself.

5. The massive wall which encloses the entire township including the hillock and hundreds of acres of plain ground still bears marks of shelling. Gaping holes in the walls are proof of Babar's troops having aimed their guns at Rana Sanga's defences.

6. That Akbar himself lived in such a ruined township is testified to by a representative of the British crown who called on Jahangir soon after the latter succeeded to the throne after his father Akbar's death. The caller has recorded that the township was in ruins. Even assuming that the township was built by Akbar, when we see its magnificent monuments standing intact for all these centuries in all their splendour, as though they were built only yesterday, it surpasses one's imagination how the township, presumed to have been completed in 1583, could have been in ruins within 23 years when the Englishman visited Jahangir there. This piece of testimony makes it clear that Akbar all along lived in the Rajput township that had got battered when his grandfather stormed it only a few decades earlier.

7. Another Englishman, Ralph Fitch visited Fatehpur Sikri in September 1583. In the notes that he has left of his visit he compares Agra with Fatehpur Sikri which shows that he looked upon both as ancient townships. Had Fatehpur Sikri been a brand-new township completed around 1583 A.D., as is falsely claimed in Muslim chronicles, he would have said so and would not have compared the two. He also says that merchants used to flock to Fatehpur Sikri to display their costly goods for sale. This remark also indicates that the mercantile congregation was an ancient practice. Had Fatehpur Sikri been a new township Fitch would never have compared it with ancient Agra— at least not without specifically mentioning Fatehpur Sikri to be a newly founded town.

8. The Sanskrit name (Anup) of the huge lake (now dry)

outside Fatehpur Sikri also proves that it was built by the Rajputs in pre-Muslim times.

9. The fact that the Anup Lake burst in 1583 compelling Akbar to finally desert the township also suggests that the lake had long suffered from neglect and lack of maintenance for a number of decades (*i.e.* eversince Babar had stormed into and captured Fatehpur Sikri). Had the lake been newly constructed as a water-reservoir for the Fatehpur Sikri township it should not have burst.

10. Traditional Muslim accounts variously ascribe the beginning of the construction of Fatehpur Sikri to 1564, 1569, 1570 and 1571 A.D. These differing versions themselves prove their falsity.

11. They further maintain that the township was completed around 1583. If that is so why did Akbar finally abandon it in 1585 ? The real reason was that the lake burst in 1583 made it impossible for Akbar to live in the ancient Rajput township. Had Akbar got both the lake and township constructed and completed by 1583 then firstly the lake would not have burst in 1583 A.D. and secondly Akbar would rather have got the lake repaired than totally abandon a newly built palace-complex. But Akbar had to leave because he lacked the know-how even to repair the lake.

12. Just where the Elephant Gate (Hathipol) opens on the lake is a miniature tower with a spiralling staircase running around it. The tower bristles with scores of stone brackets. This is a traditional Hindu Deep-Stambha *i.e.* lamp post infront of temples and palaces. Earthen lamps used to be placed on those brackets. Looking resplendent the lamp-post was called "Hiranmaya (golden)". That same Sanskrit word has now been deftly transformed into Hiran-Minar to fit in with the forged Akbar-legend, and the tower is said to mark the burial spot of a pet deer of Akbar. Did Akbar's deer express a dying wish for a Hindu lamp-post with a spiralling staircase as a memorial ?

1:. The hulks of two huge elephants flanking the Hathipol gate bear mute witness to their Rajput origin. The stone elephants have their heads hammered away. Their trunks used to

form an arch over the entrance exactly as they do over the city palace in a Rajput state capital, Kotah even now. Similar elephant gates exist in Chittor and the Red Forts in Agra and Delhi. Islam frowns on all idols. Moreover the elephant has all along been a symbol of royal and divine might, power and glory in Hindu mythology and history. It is also a specifically Indian animal. This proves that far from constructing the Hathipol gate of Fatehpur Sikri Akbar had the elephants beheaded and their gracefully arching trunks hammered away.

14. Similar vandalism may be noticed inside many Fatehpur Sikri mansions where peacock plumes on walls have been chiselled away.

15. The entire township with its stables for horses (Ashvashala) and elephants (Gajashala) and intricately ornamental Hindu workmanship and motifs is in the traditional Rajput style.

16. Even its names and associations are almost exclusively Hindu—such as Panchamahal, Jodhabai's Mahal, Tansen Mahal, Birbal Mahal. This shows that alien Muslim noblemen could not occupy those ornately carved Hindu buildings with an easy religious conscience.

17. The so-called Salim Chisty tomb is an ornately carved Hindu marble temple inside and out. Inside it is an exquisitely carved marble pillar which has no place in a genuine original tomb. It has also a perambulatory passage.

18. The presence of a Muslim fakir's tomb anywhere in India is itself proof that the location marks an ancient Indian township because mediaeval Muslim fakirs used to take residence in the midst of ruined monuments. This may be observed by surveying what are known as Nizamuddin and Bakhtiar Kaki's tomb's in Delhi and that of Moinuddin Chisti in Ajmer.

19. In the huge quadrangle flanked by the so-called Buland gateway and the royal gateway there are scores of other graves besides that of Salim Chisti. Cheek by jowl with it lies the royal palace. Had Akbar built the township could he have

allowed the magnificent, huge, paved quadrangle to be turned into a graveyard ? Which monarch would ever like an eerie graveyard at his pillow-head ? Apparently those graves are of those Muslim combatants who fell there while storming the township in Babur's time, or of fakirs who resided in the ruins subsequently. It is also doubtful whether Sheikh Salim Chisti at all lies buried where he is supposed to be because his grave appears quite different in shape from the other triangular mounds.

20. One verandah of that same huge quadrangle is also designated as a mosque. This also proves that this hotch-potch of a mosque-cum-graveyard-cum-royal quadrangle pierced by towering majestic gateways was a make-do, improvised use of a captured Rajput township. E.W. Smith and other Western historians have noted that the so-called mosque has many Hindu features in its intricate workmanship. A close examination of the premises shows that the huge quadrangle was the kitchen-cum-dining square of Rajput royalty before the township was captured by Babur.

21. In the huge quadrangle infront of the Panch Mahal a huge Chaupat board has been delineated on the paved redstone floor. Chaupat (Backgammon) is an exclusively Hindu game of hoary origin. It used to be the most popular pastime in mediaeval times. Chaupat is never played in Muslim households. This board also proves that the township was built by the Rajputs.

22. The term "Sikri is of Sanskrit origin. In Sanskrit "Sikata" means "sand". From this a native principality in the sandy Rajasthani tract is known as Sikar. The diminutive feminine form of Sikar is "Sikri". It is common for people from Sikar to name a new township as "Sikri". This is a pointer to the fact that the original founders of Fatehpur Sikri may have been a Rajput clan from Sikar. The suffix "Pur" also indicates a township, in Sanskrit. The prefix "Fateh" signifies a captured township. Therefore, the Muslim prefix "Fateh" itself is proof that Fatehpur Sikri is an earlier Rajput township captured by the invading aliens.

23. In the quadrangle infront of the Panch Mahal is a raised

stone platform decorated with a huge python-like curving red-stone arch. The seat was meant for the royal Hindu astrologer during Rajput rule. On the arch are inscribed episodes from Hindu mythology such as Gajendramoksha.

24. Opposite the astrologer's seat on the other side of the quadrangle is a stone water-clock such as was invariably used to tell the time, in all Hindu Kshatriya and Brahmin homes. Its Sanskrit name is Ghati-Patra.

25. In the records of Akbar's reign there is not even a scrap of paper proving that the Fatehpur Sikri township was ever commissioned, designed, materials ordered, money paid to labourers or any day-to-day account kept. Had Akbar really ordered such a huge township to be constructed huge piles of records or at least some tattered bits should have been available in the Mogul record captured by the British.

26. Contemporary Jesuits at Akbar's court have recorded that not a stone-cutter's chisel was ever heard or any building material piles seen and that, therefore, the city (if at all) must have been "built overnight as if by magic for which stones dressed to the required size must have been brought readymade from the distant quarries". That a whole city could be built overnight without the slightest trace of any material lying about is the height of sentimental nonsense. Apparently taken in by the gullible talk of Akbar's fawning courtiers whose language the Jesuits could hardly follow, the latter have made this naive noting in their mediaeval simplicity and belief in magic. But for us now that noting is of immense significance in seeing through the mediaeval game of falsification of Indian history.

27. Even before the fictitious dates on which the building of Fatehpur Sikri township is believed to have been begun by Akbar, it is recorded in history that he used to send his wives for child-birth to Fatehpur Sikri. This clearly shows that Fatehpur Sikri at that early period of Akbar's reign had stately mansions fit for royal women to lie in confinement. In spite of this very clear indication that the Fatehpur Sikri palace complex existed at the very beginning of Akbar's reign it is slyly added in falsified accounts that Akbar's wives used to give birth to royal princes in Salim Chisti's "cave" (sic). The very

assertion that Salim Chisti lived in a cave is false. He lived amidst the stately ruins as all Muslim fakirs did. Secondly it ought to be realized that Akbar's wives were not lionesses to give birth to litters in caves. Thirdly the assertion that Akbar used to send his wives for delivery to Salim Chisti is itself curious because Salim Chisti was certainly not a practising certified midwife.

28. According to current falsified accounts Fatehpur Sikri was under construction from about 1670 to 1583. And yet that was the precise period when it was Akbar's capital. How could Akbar live in a township under construction ?

29. History records that Akbar forever left the township in 1585 paying it only a flying visit in 1601. That a monarch should stay at a place amidst huge piles of building material for 15 years and then suddenly leave the brand new township immediately after its completion is on the very face of it absurd. It only proves that Akbar lived in a Rajput royal palace complex stormed and captured by his grandfather. He had to leave it in 1585 because the lake-burst towards the end of 1583 made life in Fatehpur Sikri untenable.

30. The gaping holes in the outer massive wall that encloses the hillock and the surrounding plain is vivid proof of the last battle fought there by Babar against Rana Sanga over three decades before Akbar ascended the throne.

That in spite of such massive evidence, current historical texts and tourist literature should assert anachronistically that Fatehpur Sikri a patently Hindu township—was commissioned by Akbar, is one of the major and glaring tragedies of blundering Indian historical research.

Agra Fort

The other important building in Agra is the redstone fort. Since Agra (अग्र) is a Sanskrit name and the city was a flourishing capital of Rajput rulers before the advent of the Muslims, it had to have a fort. That fort moreover is built in the Rajput style. The architecture in the stylish Diwan-i-Khas and Diwan-i-Am halls not only bears a close resemblance to that of the interior apartments in Amber fort (near Jaipur) but is also of

the Hindu mandap design. No Muslim ruler ever had the time or the resources to build such a costly fort. Its gates bear Hindu names such as "Amar Singh Gate" and "Hathipol Gate". At the gates were statues of Rajput princes riding horses and elephants in full regalia.

It is absurd to explain this away as Akbar's large-hearted appreciation of the valour of the princes who died fighting valiantly in the defence of Chittor fort against his army. The statues were of earlier Rajput princes and the fort was built many centuries before Akbar ascended the throne.

Agra fort is a twin of the Delhi Red Fort. To ascribe one to Akbar and another to Shahjahan is wrong. Whenever they were built they were built by Hindu rulers. There is no authentic documentary evidence to sustain the claim that they were built by Mogul emperors. In believing that claim historians have made a grievous error of judgment.

Both those forts have stone flower emblems on their archways. The architecture of the Diwan-i-Am and the Diwan-i-Khas halls is of the ornamental Hindu mandap style. They have flat terrace roofs and no domes or minarets. Elephant images exist at the gateways of both the forts. Since Islam frowns on images, Muslim monarchs could never construct forts featuring elephant images.

The elephants at Agra fort had regal trappings and over them rode Rajput princes in full regalia. To explain them away as having been ordered by Akbar to commemorate some deceased Rajput princes' bravery during Akbar's siege of Chittor, is extremely ridiculous. In Akbar's days instances of treachery and bravery were galore since fighting was endemic. When Akbar has not erected statues even for his own brave commanders how could he do it for an enemy? Moreover, he would not have depicted the enemy in regal accoutrement. When Jaychand had set up a likeness of Prithviraj he had put him up as a doorkeeper—and not in royal style.

There is also another piece of evidence. Jahangir claims in his memoirs that he had installed a gold chain of justice in his palace at Agra fort. The claim has been termed "silly" by eminent British historians. The seemingly meticulous details

provided by Emperor Jahangir about the chain have been discounted to be misleading and intended to impart veracity to his claim. It is also pointed out that Anangpal, the Tomar Hindu king of Delhi had, in fact, installed a chain of justice in his palace at Delhi. Since the Moguls and other Muslim rulers betrayed a singular weakness for grafting accounts of Rajput glories to their own reigns, Jahangir's reference to the gold chain of justice in Agra fort is an incidental clue that the Red Forts at Delhi and Agra existed even in Anangpal's time., *i.e.* around 370 A.D.

The architecture of the royal apartments at Amber closely resembles that of the Taj and the two Diwan halls in the Red Forts at Delhi and Agra. All the above considerations are proof enough that the Red Fort and the Taj Mahal of Agra are Rajput built monuments.

Akbar's Tomb—Sikandra

Six miles from Agra towards Delhi, is Sikandra. Akbar is believed to lie buried in that monument. Historians say that the monument was Sikander Lodi's palace before being used as Akbar's sepulchre. This may be true so far as it goes. But even Sikander Lodi did not build it because the monument betrays many Hindu signs such as the interlocked triangles by the dozen on its mosaic floor.

The interlocked triangles as an esoteric sign have no place in Muslim theology. On the other hand devotees of goddesses amongst Hindus have among their accessories of worship a small square copper sheet on which are embossed rows of interlocked triangles.

The conclusion that Akbar has been buried in an erstwhile palace makes the origin of other tombs highly suspect because Akbar was the mightiest among all Muslim rulers of India. If even he was not provided an original tomb, how could other Toms, Dicks and Harrys among Mogul rulers have been provided with specially constructed tombs?

Vincent Smith states that the funeral rites of Akbar were performed secretly and perfunctorily, which again proves that he was buried just where he lay fatally ill.

Memoirs of Jahangir make a sly reference to Akbar's tomb which again makes the tomb's origin suspect. Jahangir's Memoirs themselves are notorious for their frivolous and false claims. Even in such a chronicle the reference to Akbar's tomb is very shady and shaky. Jahangir claims that he entrusted the building of his father's tomb to a set of workmen and left it at that. When the building was complete he found that they had bungled with it. On inspection, therefore, he ordered that the building be suitably altered.

This statement bristles with anomalies and is therefore an obvious lie. The workmen available to Mogul rulers were not such novices at their jobs as to make a mess of a task entrusted to them. Moreover such a project is under the constant supervision of expert architects and engineers. Then again, if they had really bungled they would have been publicly impaled on stakes which was Jahangir's usual mode of punishing those who roused his royal ire. Jahangir has quoted many instances of his having impaled people publicly on stakes, but his memoirs are silent about any punishment having been meted out to workmen who allegedly made a mess of Akbar's tomb project.

The question then arises why does Jahangir at all lay claim to his having ordered a tomb for Akbar when he in fact did not ? The reason was that he wished to allay contemporary Muslim opinion. After Akbar was buried in Sikander Lodi's palace which earlier had been a Rajput palace, Muslim priests and noblemen pointed out to Jahangir many signs, like interlocked triangles, which misfit a Muslim tomb. Both to cover up such incongruities and to exhibit his non-existent solicitude for his dead father, a mighty monarch, Jahangir introduced a canard in his Memoirs claiming that he ordered a special tomb for his father. And because that canard would be exposed by tell-tale signs and motifs Jahangir tried to cover it up with another lie that the workmen made a mess of it. Such hanky panky about even Akbar's tomb is glaring proof that the tombs of lesser Muslim sovereigns are all commandeered or captured Rajput monuments and not original Muslim constructions. Hard put to reconcile Jahangir's false claim that he commissioned Akbar's tomb, and the existence, of that building even in

Akbar's Time, historians resorted to their usual slipshod explanation that Akbar began construction of his own tomb and left it unfinished and later Jahangir completed it. They ignore the simple fact that Jahangir claims to have built the tomb from the very foundation.

Khusru Bagh—Allahabad

Allahabad provides another classic instance of mistaken notions about the authorship of ancient monuments. The two important mediaeval monuments seen in Allahabad are the so-called Khusru Bagh and the fort at the confluence.

The two magnificent archways, in the town wall, one leading to the Bagh and the other to the old town, are both of Hindu design. They have the stone-flower emblems, ornamental bay-windows and cupolas such as are seen on the town walls of Jaipur and other towns in Rajasthan. Beyond the archway, inside the town, lies Rani Mandi and Atti Anusuya (now abbreviated in vulgar parlance to "Attarsuya") localities. It was that Rani (by whose name the "Mandi" exists) and her Raja who lived in what is today mistakenly believed to be Khusru Bagh. That was their palace which got demolished when Muslim armies stormed the town. A few apartments which escaped demolition were later used as sepulchral chambers. This will be apparent from their very odd sizes and entirely Hindu workmanship. One of the apartments does not contain any tomb at all which shows that all the existing apartments were built for other than sepulchral purposes. In another chamber masonry has been clumsily piled right up to the ceiling. The name of a woman Tamboolan associated with one of the tombs is again intriguing since Tambool (meaning a "betel leaf") is a Sanskrit word. A huge wall enclosure cordoning off those miserable, grotesque and truncated monuments also seems uncalled for. If Khusru Bagh were to be properly excavated it would reveal plinths and other remains of an old Kshatriya palace.

Another pertinent question which arises is that if those were specially built tombs why are they in the Hindu style ? Still another question is that if those are tombs built for the dead

where are the corresponding palaces of the living and ruling Muslim princes ?

Allahabad Fort

Allahabad fort has also been wrongly attributed to Akbar. There are many clues to prove that Allahabad fort existed several centuries before Akbar. A ribbon-like streak of the scallop design runs through the fort wall at high flood level. That design and the ornamental pattern of the windows overlooking the confluence, the intricate carvings in some of the inner chambers of the fort, and the existence of the Ashok Pillar, the Pataleshwar temple and the Akshayya Wat (immortal banyan tree) inside the fort is adequate proof of the fort having been built much before the advent of the Muslims. When emperors like Harsha visited Prayag *i.e.* Allahabad for giving away all their wealth to the poor, they stayed in the fort. That, therefore, is a very ancient monument of pre-Muslim times and Fergusson did not take proper care in attributing its construction to Akbar. Other historians quoting his authority have all gone wrong in thinking that Akbar built the fort. This is a typical instance of how Indian mediaeval histories having been based on the slippery guesswork of some blundering authors, have all become distorted.

River Ghats Demolished

There is another aspect of ancient Allahabad which has remained hidden from the public because historians have failed to detect facts. It has been often wondered how the holiest of the holy confluence of the three rivers at Allahabad has no ghats for pilgrims to bathe on even though it has been an invariable Hindu custom to construct magnificent ghats even in minor places of pilgrimage. A popular myth is that since the Ganges changes its bed no ghats could be constructed. This is a facile explanation. In such cases ghats are constructed at the farthest limits at which the river flows. That is not, therefore, a satisfactory explanation.

Moreover the confluence is surrounded by very ancient townships like Pratisthanpur and Arai, on the other side of the rivers, facing Allahabad. A careful exploration of the area reveals that ghats which existed along the banks were demolish-

ed. The reason was that the all-the-year-round congregation of thousands of devout pilgrims was regarded by Akbar with trepidation, suspicion and as a potential source of trouble. In order to make it difficult for the pilgrims to live, bathe and attend religious discourses on the river-front, Akbar and other Muslim rulers demolished the ghats. There is every reason to believe that there did exist elaborate river ghats at Allahabad which outrivalled those at Varanasi.

The town's skyline too was made up of numerous golden temple spires, palace towers and beautiful, towering mansions. But today Allahabad presents a bleak appearance containing nothing but shacks, hovels and Victorian or post-Victorian decadent brick tenements. It must not be forgotten that Prayag (Allahabad) is the holiest of holy places in India which has been visited by powerful monarchs, wealthy merchants and commoners for generations from time immemorial. To accommodate them there were built in Allahabad countless huge serais, temples, monasteries, mansions and ghats. It was, therefore, that more than any other city Allahabad was razed to the ground. One of those buildings which partly escaped demolition but was later used as a sepulchre, was the so-called Khusru Bagh area. The other was the fort which was not built by Akbar but only occupied by him in 1584.

The Memoirs of Shahjahan make a flaunting claim of having destroyed 48 Hindu temples at Allahabad. And it is not at all improbable that in fanatic vandalism he was only following the precedents of his father, grandfather and other preceding Muslim rulers.

Ahmedabad

Ahmedabad is another case in point of how Rajput monuments have been ascribed wholesale to succeeding Muslim rulers.

Before being named after Ahmad Shah I, Ahmedabad was known as Rajnagar, Karnavati and Ashaval. Its history extends to a very remote past. Ahmad Shah was a very fanatic and tyrannical ruler. As was the practice with Muslim invaders Ahmad Shah used captured Rajput temples and palaces as mosques and tombs. A glimpse of his intolerant depredations

can be had from Mr. Ashok Kumar Majumdar's article titled "Three Saints" which was published in the special Gujarat number of the Caravan Magazine (Delhi) of August 1959.

In that he observes, "In 1414 A.D. Sultan Ahmad Shah of Gujarat appointed an officer to destroy all Hindu temples in his kingdom, and the task was executed with great diligence. Next year the Sultan himself went to Siddhapur and broke the famous Rudramahalaya temple of Şiddharaj and converted it into a mosque.... The reign of the notorious bigot Muhammad Bagda (1458 to 1511) was yet to come". The word "destroy" here obviously signifies that only Hindu worship was destroyed and the same buildings were occupied and used as mosques.

In spite of the many naively misleading accounts of Ahmad Shah's reign ascribing the several monuments in Ahmedabad to him, there are unmistakable clues to prove that all those buildings were only appropriated and not constructed by him.

The thickly populated area of the ancient walled town of Ahmedabad is still known as "Bhadra". That is a Sanskrit word meaning "auspicious". It was given that name because it teemed with temples. All those temples have now been turned into mosques. Ahmedabad is full of mosques more than any other comparable town. At almost every few hundred yards there is a tomb or a mosque. What is more, they are all in the ornate Rajput style.

In Ahmad Shah's time the Muslim population of Ahmedabad was infinitesimal. As such it was impossible that the ruler constructed mosques galore all over the town for such a small section of his subjects. Neither could he have got the mosques and tombs done in the Hindu temple style. One who would have had abiding love for Hindu architecture would not destroy temples, convert them into mosques and loot and massacre the people as Ahmad Shah did.

Again, if he had built mosques he would not have allowed the old Hindu name of "Bhadra" to continue.

The huge triple-arch gateway known as the Teen Darwaza which provides entry to the Bhadra area, is itself in the ornate

Hindu style. Its architecture may be compared with the Hindu monuments at nearby Dabhoi and Modhera.

So-Called Jama Masjid

The main mosque of Ahmedabad known as Jama Masjid was the ancient Bhadrakali temple. That was the presiding deity of the city. From its portico to the innermost sanctuary its highly ornate architecture is glaring proof of its earlier role as a Hindu temple. The aisle of the sanctuary has over a hundred closely set pillars as are common in Hindu goddess temples. Genuine Muslim mosques do not have even a single pillar since they hamper mass prayers.

In the niches of the sanctuary are fixed stone-flower emblems as the Muslims were wont to do in the case of all captured and converted monuments. A part of this huge temple has been used as a graveyard.

The carvings reveal many Hindu symbols like flowers, chains, bells and niches. The upper portion of one of the twin spires of the shrine has been chopped off as could happen in the first flush of victory and consequent iconoclastic fury.

Ornamental stones which fell off the stormed temples can be seen scattered in the vicinity. One such ornamental slab is used as a filling in a wall of the public lavatory opposite the mosque on the main thoroughfare known as the Mahatma Gandhi Marg.

Rupmati and Bhanumati Mosques

Some so-called mosques still retain their Hindu associations and names like the Rani Sipri mosque and the Rupmati mosque. Rani and Sipri and Rupmati are all Sanskrit names. They only prove that Rani Sipri's and Rupmati's palaces were converted into mosques. The same is the case with Ahmedabad's teeming monuments in the Bhadra area.

Alongside the monuments that are being used as mosques and tombs, are a number of others which lie neglected and half buried in the soil. Those ruins, identical in architecture with the others under use, are additional proof that in the stampede that followed the Muslim invasion of the town a few Hindu

temples remained neglected and abandoned, because they were so badly damaged, ravaged and desecrated as to have been unsafe and useless.

Shaking Towers

Some of the monuments have towers with a rare engineering gimmick forming part of them. If a visitor climbs to an upper storey of one of the towers, grips its stone window with both hands, hugs it hard repeatedly for a while and lets go his hold he experiences a strange feeling of the tower shaking under his feet. Any visitor who happens to be in the twin tower will also experience the same feeling. That rare engineering gimmick and the exquisite grills that are seen in most of the so-called mediaeval mosques in Ahmedabad are all products of Hindu architectural skill, since the so-called mosques and tombs are all previous, Hindu buildings.

Siddhapur and Champaner

Siddhapur, an ancient town in Gujarat, had a very famous and huge Hindu shrine known as the LINGAMAHALAYA. It was destroyed at Ahmad Shah's orders. Its huge towering archways now stand in naked isolation. A few yards away is the sanctuary of that famous temple complex. But the sanctuary has now been converted into a mosque. This conversion of a famous ancient Hindu temple, has been admitted, though only indirectly, by the Government of India's Archaeology Department by putting up a "protected monument" signboard there. The stone flower emblems appearing in its many niches also prove the fact that mosques which have stone-flowers in their niches, were earlier Hindu monuments.

Champaner and Pavagad

Nearly 35 miles from Baroda in Gujarat is a town known as [illegible]paner. On a nearby hill is an ancient fort called [illegible]. Both Champaner and Pavagad are Sanskrit names [illegible]qually ancient. Yet an archaeolog[illegible]ignboard declares that Champaner was founded by Moh[illegible] Bag[illegible]. History records that Mohammad Bagda was a sadist ruler. His tyranny and torture knew no bounds. This is apparent from Mr. Ashok Kumar Mujumdar's remark quoted earlier. Such

rulers do not build but only destroy. Moreover, Muslims did not go to wildernesses and found cities. They captured flourishing townships, laid them waste, massacred people, turned temples into mosques, and foisted their own names on ancient towns. That is how their names got associated with various townships. Had Mohammad Bagda founded Champaner he would not have given it a Sanskrit name, nor would he have found any people to massacre.

A very huge shrine at the rear of Champaner also bears enough signs to make one conclude that it was an earlier temple. Ornate panels dislodged from the monument during the iconoclastic fury running riot after capture, can be seen shoved in at random when subsequently the building was put to use as a mosque.

We shall next turn our attention to the town of Dhar and the nearby mountain fort known as Mandavgad or Mandu. They are in Central India. This survey of a cross-section of mediaeval monuments situated several hundred miles from one another in different parts of India, is just to show that the same story has been repeated all over India. Monuments constructed during different periods of Hindu rule, spread throughout India, were, after capture, converted to Muslim use. The invaders and captors belonged to different nationalities, races, cultures and strata of society. Some of them were mere slaves, footmen or freebooters who happened to capture parts of the country and proclaim themselves rulers. The diverse races included Mongols, Pathans, Abyssinians, Iranians, Turks and Arabs.

Dhar

Dhar is a Sanskrit name. That city was the capital of a flourishing empire in ancient times. As such it had many temples and palaces. Most of these now stand converted into mosques. Even their outward appearance should suffice to convince anyone that those monuments originated as temples. But what is more, there is written proof. Stones embedded in the soil and those plastered over in the walls, bear Sanskrit inscriptions.

A graphic example is that of a monument euphemistically

called the Kamal Maula Mosque. A few years back when some portions of that building crumbled they revealed stone panels with pages after pages of Sanskrit dramas inscribed on them. It has now been established that the monument known as SARASWATI KANTHABHARANA was intended to be a unique library of Sanskrit literature. It was unique because it preserved literature inscribed on stone tablets, instead of on destructible paper. This instance should suffice to induce students of history, archaeology and architecture to closely examine all mediaeval monuments which claim to be tombs or mosques. One is sure to discover that they were ancient Rajput temples and palaces.

Mandavgadh

A few miles away in thickly wooded country, lies the ancient mountain fortress of Mandu or Mandavgadh. This is a Sanskrit name. It is so ancient a site that its origin cannot be established with any degree of certainty. Being a small locality all its extant monuments should have existed since pre-Muslim times, to have been a useful fort and capital. Later, during Muslim occupation the Rajput palaces and temples were converted into tombs and mosques. Its pillars, brackets and stone flower emblems bear mute witness to the fact that ancient Hindu buildings currently stand disguised as tombs and mosques. The Archaeology Department signboard on Hoshang Shah's tomb admits that the building used to be a great Hindu shrine where a great annual fair used to be held. It used to be a Shiva Temple known as Neelkantheswar Mahadeva.

The inscription on another nearby monument admits that originally a Shiva temple, it was turned into a pleasure resort by Shah Budagh Khan, Governor of Mandu under emperor Akbar. These two instances should be enough to show that others of identical construction falsely ascribed to various Muslim rulers, were built by earlier Rajput rulers.

In such cases the utmost that is conceded by historians and archaeologists of the old school, is that the succeeding Muslim rulers may have used Rajput building material and sites. Those academicians would have us believe that the original Rajput

temples and palaces were pulled down and rebuilt stone by stone and brick by brick.

Anyone who has experience of building houses, or who has consulted civil engineers, should know that there can be nothing so silly and quixotic as demolishing massive mediaeval structures, and hoping or attempting to rebuild them at the same site with the debris and rubble of the demolished monuments. Such a thing is impossible, unfeasible and impracticable. The only logical conclusion would be that ready temples and palaces were used as tombs and mosques with superficial alteration like throwing away the image and inscribing Arabic lettering.

A facile argument often put forward in this connection is that the arch, the dome and the lime concrete were introduced to India only by the Muslim invaders. And since mediaeval tombs and mosques have these characteristics the buildings must have been commissioned by the Muslim rulers.

Several anomalies and contradictions could be pointed out in the foregoing argument. First of all it must be observed that even conceding for argument's sake that the arch, dome and lime concrete were newly introduced into India by Muslim invaders how do Hindu features like stone-flower emblems, pillars ramifying into four brackets at the top and ornamental brackets near the ceiling appear in so-called Muslim monuments ? If the Muslims introduced their own domes and arches they would naturally have supporting columns and other features in their own style. Pillars and brackets of the Hindu style supporting arches and domes of Muslim conception was architecturally not feasible. Moreover the uncompromising fanaticism of Muslim invaders could not have tolerated infidel Hindu features in sacred, religious buildings like tombs and mosques, had those structures been erected by them *'de novo'*. Even Muslim engineers (if any existed) would not have tolerated the incorporation of Hindu characteristics in buildings of Muslim conception.

The only conclusion one has to draw, therefore, is that the mediaeval monuments originally Hindu bear signs of Muslim tinkering.

Neither the dome nor the minaret are Muslim since Islam's primary shrine, the Kaba has neither a dome nor a minaret.

Ajmer

Ajmer is the corrupt form of the ancient Sanskrit city Ajaya-Meru. Its central city-palace, now housing some local offices has been falsely claimed in fawning, flattering chronicles to have been built by Akbar.

Ajmer with its spacious and massive central palace, the mountain fortress of Taragadh, the mosque half-way up the track leading to the fort, the other mosque inside the fort, sporting two fat stone lamp-posts bristling with brackets—an unmistakable feature of an Hindu temple—the so-called Moinuddin Chisti tomb, the Adhai-din-ka-Zopda camouflaged with Arabic lettering, and the Anna-Sagar lake are all of pre-Muslim Rajput origin. They have been falsely credited to alien Muslim monarchs.

That the Adhai-din-ka-Zopda is the extant part of Vishal-deo's seminary has been already established. The Taragadh—a Sanskrit name—is a fort of immemorial antiquity, as old as the Ajaya-Meru township. The mosque half-way up the mountain track was a Hindu temple prior to the capture of the fort by the Muslims. The mosque-cum-tomb on top, in the fort was a temple. Brahmins still get a share in the annual offerings by Muslim pilgrims at the shrine. The two lamp posts also testify that it was a goddess temple. Bangles, a symbolic offering in Hindu worship, are still offered at the altar during the annual Muslim festival. The Moinuddin Chisti tomb lies amidst the ruins of the fortifications at the foot of Taragadh. As has been observed earlier Muslim fakirs used to occupy captured and ruined Hindu mansions. When the fakirs died they were buried at the place where they lived. In course of time the site assumed importance as a shrine. Except for the triangular mound marking the burial place of St. Moinuddin Chisti the entire monument is part of a huge Hindu mansion which came under Muslim occupation through conquest and conversion and was not built for St. Moinuddin Chisti.

Hindu Temples in Mecca

Another little known fact is that these same arches, domes

and lime concrete were introduced to the homelands of the Muslims by ancient Indians milleniums before Muslim invasions of India began. This is known from several clues. For instance it is flauntingly asserted in the history of Islam that before Mecca was stormed and converted into an Islamic shrine it contained huge temples housing 360 (Indian) idols.

The term Mecca derives from the Sanskrit word Makha *i.e.* sacrificial fire which the ancient Hindus were known to worship. That fire-worship was widely prevalent in the Middle-East, can be judged from the Parsis who originate from that region and are fire-worshippers. Ancient fire temples are known to exist in Baku, Baghdad and other places in the Central Asian region even today.

The central object of Islamic worship in Mecca is still the Hindu Shiva Linga. The ancient Hindu rite of circum-ambulating shrines is still observed at Mecca by all Muslim pilgrims though it does not prevail in any other mosque.

All the countries from Sukkur to Suez bear Sanskrit names. "Iranam" meaning "salty or barren ground" is the origin of Iran. Nishapur the birth-place of poet-philosopher Omar Khayyam, is a Sanskrit word. Turkestan (abbreviated as "Turkey") is Turaga—Sthan=Land of Horses. Arabia is the abbreviation of Arbasthan which in turn is a corrupt form of Arya—Sthan=Land of Horses (which it very much is). Arva-sthan changing into Arbasthan is not at all far-fetched. "Va" in Sanskrit has invariably changed into "ba" in Prakrit as "Vachan" (promise) is pronounced "Bachan".

Afghanisthan is also a Sanskrit word which is explained by Afghans as the land which provided the transit link between India and Central Asia.

Temples of Ganesh, Shiva and other Hindu deities can still be discovered lying in ruins in desolate areas of several Central Asian countries. The word "Alla" means "Mother" or "Goddess" in Sanskrit.

Manuscripts of Narada Smriti and many other ancient Sanskrit texts have been dug up from the sands of Asia Minor. All this points to the fact that thousands of years before Islam was

even born Sanskrit language and Hindu culture held sway over the Middle-East. Hindus had built huge temples, shrines, palaces and mansions all over Central Asia. It is, therefore, not correct to say that the Muslims introduced the dome, lime, concrete and the arch to India. It was just the opposite of that. The Muslim word Gumbaj for dome is Sanskrit Kumbhaj.

Because Indian mediaeval history had been put in the wrong grooves from the very start, archaeologists, historians and architects have all along presumed that the mediaeval monuments are all of Muslim orign. That idea and association nurtured for the last six to eight centuries has grown into a monster which many antiquarians find it difficult to shake off. That is because they started with wrong presumptions and premises. They must now unlearn that and begin to associate the dome, arch and lime concrete as inherent and indigenous features of Indian architecture.

Bijapur's Whispering Gallery

The last important monument which I now propose to deal with specifically is the Gol Gumbaz (The Whispering Gallery) of Bijapur. Bijapur is a Sanskrit name and signifies a very ancient and flourishing city. It was captured and ruled over by the Muslim Adil Shahi dynasty. What is now termed as the Gol Gumbaz was the ancient Shiva shrine of the Lingayats (the local Hindu Community) who are great Shaivaits (worshippers of Shiva). Around that shrine lie scattered and buried innumerable Hindu images. A few of the excavated ones have been collected in a small museum in a nearby building.

The acoustic gimmick built-in in the dome which reverberates the slightest sound 11 times, was intended to produce the Nada-Brahma, that is phonetic ecstasy, during the great Shivaratri and other pujas offered to Shiva. Shiva is known for his Tandava Nritya (Cosmic Dance) which is accompanied by a great ecstatic din of mridangas, damarus, cymbals, bells and a number of other instruments. It was to reverberate those sounds that Hindu engineers had designed the Gol Gumbaz. For an original sepulchre no such gimmick is ever thought of because a soul has to rest in peace undisturbed. Moreover who dare think of such fantastic gimmicks, never heard of in Islam, in the sombre mood of a sorrowing realm! On the other hand there are a great many clues to believe that it was a Shiva temple because the entire surrounding area bears unmistakable signs of massive destruction and desolation of Hindu shrines. The ornamental stone dressing of the Gol Gumbaz itself has apparently been peeled off so that the soul of the buried monarch may rest in peace. Mr. G.G. Joshi, an architect from Nagpur, has written to the author that he specially visited the Gol Gumbaz on hearing of the author's thesis, and convinced himself that the Gol Gumbaz is in fact a pre-Muslim Hindu temple built to the ancient Shilpa Shastra specifications and is not an original tomb.

The huge Taj Bavdi and the massive walls around Bijapur town are all of pre-Muslim origin. The Adil Shahs only captured the place and ruled over it. They destroyed a good many buildings and built none; that is why too there are no palaces in their names.

Madarsa

Spacious lounges, parlours and apartments in mediaeval monuments, are vaguely introduced to the visitors as "Madarsas." Under illiterate, mediaeval Islamic regimes in India, when all academic instruction was confined to the recitation of the Koran, and that too to an infinitesimal section of the Muslim population, what rulers—drink and drug addicts as they were—would ever build stupendous monuments for Madarsas *i.e.* seminaries! So the very fact that spacious apartments in mediaeval monuments are speciously and nebulously palmed off on gullible lay visitors, and unsuspecting scholars, as Madarsas is further proof that the mediaeval Indian monuments which contain many features inexplicable to Islamic usage are in fact pre-Muslim Rajput monuments. The name Madarsa sticks to those buildings because they were Vedic schools.

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Blunder No. 2

Ignoble Akbar Believed Noble

In current Indian histories the name of the 6th generation Mogul emperor Aurangzeb has become a byword for cruelty, treachery, guile and fanaticism. But Akbar the great-grand-father of Aurangzeb, was much worse. Histories written by flatterers have tended carefully to shroud Akbar's misdeeds, tear to small bits all evidence and sweep those bits under Akbar's royal bedchamber rug. It is intended in this chapter to present to the reader a sample of that evidence which is so voluminous as to be a fit subject for a separate book. Far from being noble, therefore, Akbar should rank among the worst tyrants of world history not to speak of India alone. And to rank him with remorseful and pious benefactors like Ashok is the height of academic absurdity.

Even in an ostensibly partisan account of Akbar's reign, titled "Akbar, the Great Mogul", Vincent Smith cannot help observing on page 32 of his book that "Akbar would have laughed at the remorse felt by Ashok for the miseries caused by the conquest of Kalinga, and would have utterly condemned his great predecessor's decision to abstain from all further wars of aggression."

The view that Akbar's conquests were intended to achieve the great goal of welding the lesser states into a great empire, Smith dismisses as just "sentimental rubbish."

A perusal of accounts of Akbar's reign written by contemporaries like Abul Fazl, Nizamuddin and Badauni and by Western scholars like Vincent Smith is enough to convince the reader that slavery in its most abject forms flourished under Akbar and his reign was full of atrocities, lawlessness, repression and relentless conquests of a kind rarely paralleled in history.

To arrive at a correct appraisal of Akbar's individuality it would be proper to review the traditions and the standard of behaviour of the family from which Akbar was descended.

On page 7 of his book Vincent Smith observes "Akbar was a foreigner in India. He had not a drop of Indian blood in his veins." This shows how generations of Indian students have been cheated into learning by rote and repeating in their answer papers that Akbar was an Indian and one of the greatest one at that. He was not an Indian. As for the other part of the myth that he was a great man and ruler we propose to prove in this article that he was one of the most detested by even his nearest of kins and all Indians, and, therefore, ought to be ranked as such in Indian histories.

In continuation of the above-quoted remark Vincent Smith says that Akbar was a direct descendant in the 7th generation on his father's side from Tamerlain, and on his mother's side from Changiz Khan. Thus Akbar was descended from two of the most cruel marauders known to history who made the earth quail during their life times. But Indian historical texts would almost have us believe that Akbar belonged to a family of people as saintly as St. Francis of Assisi and Abou Ben Adhem.

On page 294 of Vincent Smith's book it is stated that "Intemperance was the besetting sin of the Timuroid royal family, as it was of many other Muslim ruling houses. Babur (was) an elegant toper...Humayun made himself stupid with opium...Akbar permitted himself the practice of both vices... Akbar's two younger sons died in early manhood from chronic alcoholism, and their elder brother was saved from the same fate by a strong constitution, not by virtue."

Akbar's uncle Kamran, says Smith, habitually "disgraced himself by inflicting on his opponents the most fiendish tortures, not sparing even women and children." (Page 15).

Humayun throughout his life was engaged in deadly combat against his own brothers as was usual with all Muslim rulers in India. He was quite a match for Kamran so far as atrocities were concerned. When captured, Kamran was subjected to great torture. Smith remarks (p. 20) "Humayun felt little concern for his brother's sufferings. Kamran was pulled out of his tent, laid down and while a man sat on his knees, a lancet was thrust into Kamran's eyes. Some lemon juice and salt were rubbed into his eyes, and soon thereafter he was out on horseback to ride away with his escort." With such a tradition coming down to his own father and uncle and Akbar's own unrestrained addiction to all possible vices it is extremely cheeky to assert, as our histories do, that Akbar was one of the noblest humans ever born.

From the description of Akbar's physical characteristics given by Vincent Smith (p. 242) it is clear that Akbar's was an ugly, deformed personality which is quite consistent ethnologically since he belonged to a very vicious family. Smith says, "Akbar (in middle life) was a man of moderate stature, perhaps 5'-7" in height, broad-chested, narrow waisted, and long armed. His legs were somewhat bowed inwards and when walking he slightly dragged the left leg, as if he were lame. His head drooped a little towards the right shoulder...the nose was rather short, with a bony prominence in the middle, and nostrils dilated as if with anger. A small wart about half the size of a pea...connected the left nostril with the upper lip...his complexion was dark." In spite of such ugly features, the self-appointed, self-styled sycophant chronicler of Akbar's reign, Abul Fazl, described by his contemporaries as a "shameless flatterer", does not tire of asserting that Akbar was the "handsomest man on earth."

History is replete with instances of Akbar's extreme addiction to strong drinks and stupefying drugs. He also used to take liberal helpings of horrifying combinations of both, drugs and drinks. Akbar's son Jahangir records "My father whether in his cups or sober moments always called me 'Shekhu Babu'". This clearly implies that Akbar was very often drunk. Smith observes (p. 82) that although panegyrists of Akbar make no mention of his drunken bouts it is certain that he kept up the family tradition and often drank more than he could carry.

Aquaviva, a Jesuit at Akbar's court, says that Akbar "went to such excesses in drinking that he...often fell asleep (while talking to visitors), the reason being that he made too much use, sometimes of arrack, an extremely heady palm wine, and

sometimes of post, a similar preparation of opium, diluted and modified by various admixtures of spices". His bad example in the matter of inebrity was followed only too faithfully by his three sons who attained manhood. On page 244 it is mentioned that when Akbar had drunk more than was good for him he performed various mad freaks. He specially fancied a very heady toddy. As an alternative he used to take a spiced infusion of opium. He followed the practice of his family for many generations in consuming both strong drink and various preparations of opium sometimes to excess. Any number of such passages could be quoted but this should suffice to convince the reader, of Akbar's very vicious habits. It need not be stressed that a conscience ill at ease with an ever mounting intolerable burden of sin alone seeks escape in drugged stupefaction.

All historians unanimously testify to Akbar's stark illiteracy. His son Jahangir has recorded that Akbar could neither read nor write but used to pose as though he was very learned. It is not so much a question of Akbar's posing as of others' humouring him into the belief that all that he said or did was the outcome of profound wisdom. What else could they do when faced with a cruel and unscrupulous, all-powerful monarch !

Akbar's life is a good example of a Sanskrit adage which says :

Youth, Wealth, Power and Intemperance
Each singly can bring ruin
What then when all combine.

On page 31 Smith says "Abul Fazl never tires of repeating that Akbar during his early years remained "behind a veil". What he means thereby is that Akbar used to spend most of his time in the harem." On page 81 Smith informs us that Aquaviva, "the good (Jesuit) father had boldly dared to reprove the emperor sharply for his licentious relations with women...Akbar blushingly excused himself." Abul Fazl describing Akbar's harem says, "His Majesty has made a large enclosure with fine buildings inside where he reposes. Though there are more than 5,000 women (in the harem) he has given to each

a separate apartment." This apartment portion is of course a lie because there is no building of Akbar's times where 5,000 women could have been accommodated in separate apartments.

On page 276 of Ain-e-Akbari Vol. 1 edited by Blochmann, Abul Fazl tells the reader, "His Majesty has established a wine shop near the palace....The prostitutes of the realm who collected at the shop could scarcely be counted so large was their number....The dancing girls used to be taken home by the courtiers. If any well known courtier wanted to have a virgin they should first have His Majesty's permission. In the same way boys prostituted themselves, and drunkenness and ignorance soon led to bloodshed....His Majesty himself called some of the principal prostitutes and asked them WHO HAD DEPRIVED THEM OF THEIR VIRGINITY ?"

A pertinent question would be who were these so-called prostitutes ? Wherefrom did a whole army of prostitutes suddenly descend in Akbar's realm like a swarm of locusts ? The answer is that these ever-increasing prostitutes were none other than decent Hindu women whose homes were daily raided and plundered and after their menfolk were either massacred or converted were helplessly left to fend for themselves and were exposed to the mercy of sex-hungry Mogul courtiers.

Despite an exclusive harem of over 5,000 women, and all the virgin "prostitutes" of the realm whose virginity, as Abul Fazl tells us was at Akbar's exclusive royal command and could not be violated without special permission by any courtier, the honour of the wives of noblemen and courtiers was itself always subject to Akbar's sexy pleasure. In Vol. III of Akbarnama, edited by Sir Jadunath Sarkar, Abul Fazl says "Whenever Begams or the wives of nobles, or other women of chaste (sic) character, desire to be presented, they first notify their wish to the servants of the seraglio and wait for a reply. From thence they send their request to the officers of the palace, after which those who are eligible (sic) are permitted to enter the harem. Some women of rank obtain permission to remain there for a whole month."

Remembering that Abul Fazl has the reputation of being a

"shameless flatterer", the above passage is a clear admission that Akbar used to compel wives of courtiers and noblemen towards whom he felt sufficiently attracted, to remain within his harem at least for a month at a time.

This conclusion is further reinforced by a perusal of the conditions of the treaty of Ranthambhore. The first condition as listed by Vincent Smith, was "that the chiefs of Bundi (who owned the fort) be exempt from that custom, degrading to a Rajput of sending a dola (bride) to the royal harem." This shows that Akbar had made it a pernicious custom to demand choice women from the household of vanquished foes. Thus all women in territories conquered by Akbar, whether commoners or of noble or royal descent, were at Akbar's sexual mercy.

On page 47 Smith referring to Akbar's extreme weakness for women says: "Early in January 1564 Akbar moved to Delhi....While he was passing along a road a man standing in the balcony of a roadside building discharged an arrow which injured Akbar in the shoulder....Akbar seems to have discouraged attempts to ascertain the assailant's accomplices. He was then engaged in a scheme of marrying ladies belonging to Delhi families, and had compelled one Sheikh to divorce his wife in his favour. The attempted assassination...was probably prompted by resentment at the royal invasion of the honour of families. AKBAR, throughout his life allowed himself ample latitude in the matter of wives and concubines !"

From this sordid record it seems clear that since Akbar had an eye on Bairam Khan's wife, and married her soon after Bairam Khan was murdered, Akbar must have caused the violent and tragic end of his erstwhile guardian.

On page 37 Smith describes how Akbar's commander Adham Khan after defeating Baz Bahadur, the ruler of Mandavgad, sent to Akbar "nothing except a few elephants, reserving for himself the women and choicest articles of the spoil". Akbar left Agra on April 27, 1561, and with forced marches surprised Adham Khan just to get for himself the women of Baz Bahadur's harem. Akbar's harem was thus being constantly swelled by hundreds of women. The lot of

these women can only be imagined. They could not have been, by any stretch of imagination, provided with any decent living. They could only live like herded cattle and therefore Abul Fazl's assertion that they were provided with decent apartments seems to be the usual piece of court flattery.

Vincent Smith refers to another incident, on page 163, which again points to Akbar's lust. Jaimul, a cousin of Raja Bhagwandas, was sent on an errand. The garbled version of the incident says that Jaimul dropped dead on the way. His widow no longer desiring to live in those perilous days prepared to burn herself on her husband's funeral pyre. Akbar lost no time in chasing those who accompanied her and putting them in prison after capture. A little investigation is likely to reveal that Jaimul was deliberately done to death and his widow dragged into Akbar's harem.

On page 185 Smith says "Grimon's statement that Akbar had confined himself to one wife and distributed his other consorts among the courtiers is not directly confirmed from other sources". This adds a new dimension to Akbar's lechery because it reveals how women were considered as mere chattel to be freely exchanged among Akbar and his courtiers in a continuous merry-go-round of sex-traffic. They were like lambs in a mutton market being freely pulled this side and that between the vendor and the customer in commercial haggling.

Then there was the notorious institution of Meena Bazar according to which on the New Year's day the women of all Hindu households had to be paraded before Akbar for his choosing. Any number of these sickening tales of every conceivable form of lechery can be found in the accounts of Akbar's reign.

Akbar's Cruelty

In cruelty Akbar should rank among the greatest sadists of history.

Vincent Smith says (p. 20) that in privately executing Kamran's son (namely Akbar's own cousin) at Gwalior in 1565 "Akbar set an evil example, imitated on a large scale by his descendants Shahjahan and Aurangzeb." The atrocities per-

petrated by Shahjahan and Aurangzeb were, therefore, not their own innovations but well-worn traditions handed down by their illustrious (?) ancestor Akbar. It could not have been otherwise because if we believe that humanity shed its medieval cruelty and uncouth ways over a number of generations then Akbar who was two or three generations removed from Shahjahan and Aurangzeb must be many times more cruel than his worthy (?) descendants. Even this simple truth is ignored by so-called scholars of Indian history who have perpetuated the myth of Akbar's greatness.

On November 6, 1556, the day after the battle of Panipat when Hemu was brought before Akbar, wounded and semi-conscious "Akbar smote Hemu on the neck with his scimitar" says Smith. Akbar was then just about 14 years of age. Even from that young age he glorified in the cowardly killing of helpless and prostrate enemies ; such was his upbringing.

After the battle of Panipat Akbar's victorious forces "marched straight to Delhi, which opened its gates to Akbar, who made his entry in state. Agra also passed into his possession. In accordance with the ghastly custom of the times, a tower was built with the heads of the slain. Immense treasures were taken with the family of Hemu, whose aged father was executed." (p. 30 of Smith's book).

In suppressing Khan Zaman's revolt his confidant Mohammad Mirak "was tortured for five successive days on the execution ground. Each day he was trussed up in a wooden frame and placed before one of the elephants. The elephant caught him in his trunk and squeezed him and flung him from one side to the other....Abul Fazl relates this horrid barbarity without a word of censure." (p. 58).

After the capture of Chittor, says Smith (p. 64) "Akbar, exasperated by the obstinate resistance offered to his arms, treated the garrison and town with merciless severity....The emperor ordered a general massacre which resulted in the death of 30,000. Many were made prisoners."

The greatest indictment of Akbar is perhaps presented by

the great historian Tod's remark that in Chittor "The emperor's proceedings were marked by the most illiterate atrocities."

In November 1572 when Akbar defeated and captured the Ahmedabad ruler Muzaffar Shah he ordered his opponents to be trampled to death by elephants.

Hamzaban, a military commandant was barbarously punished by Akbar by the excision of his tongue in 1573.

Masud Hussain Mirza, a near relation of Akbar who had risen in revolt, had his eyes sewn up after capture. His other 300 supporters were drawn up before Akbar "with the skins of asses, hogs and dogs drawn over their faces. Some of them were executed with various ingenious tortures. It is disgusting to find a man like Akbar sanctioning such barbarities which he inherited from his Tartar ancestors," says Smith.

When the Mirza was defeated in the battle of Ahmedabad, Sept. 2, 1573, "a pyramid was built with the heads of the rebels, more than 2,000 in number." (p. 86).

When the ruler of Bengal, Daud Khan, was defeated "following the barbarous custom of the times (Akbar's commander Munim Khan) massacred his prisoners, whose heads were sufficiently numerous to furnish eight sky high minarets" (Akbarnama iii, 180). When Daud overcome with thirst asked for water "they filled his slipper with water and brought it to him."

These instances should suffice to convince the reader that Akbar's whole reign is a continuous tale of horrid cruelties. Smith's account of Akbar's reign contains numerous instances of Akbar's perfidy. On page 57 he says "An extraordinary incident which occurred in April while the royal camp was at Thanesar, the famous Hindu place of pilgrimage to the north of Delhi, throws a rather unpleasant light upon Akbar's character.

"The Sanyasins assembled at the holy tank were divided into two parties, called the Kurs and Puris. The leader of the latter complained to the King that the Kurs had unjustly occupied the accustomed sitting place of the Puris who were

thus debarred from collecting the pilgrims' alms." They were asked to decide the issue by mortal combat. They were drawn up on either side with their arms drawn. In the fight that ensued the combatants used swords, bows and arrows and stones. "Akbar seeing that the Puris were outnumbered gave the signal to some of his more savage followers to help the weaker party." This was something worse than the Aesop's fable of the two quarrelling cats approaching a monkey to divide between them a lump of cheese. In this fight between the two Hindu Sanyasin sects Akbar saw to it that both were ultimately annihilated by his own fierce soldiers. "The chronicler unctuously adds that (Akbar) was highly delighted with this sport," remarks Smith.

At the battle of Haldighat when Akbar's forces were ranged against Rana Pratap's it was mainly a fight between Rajput and Rajput because Akbar by his demoralizing atrocities had terrified a number of Rajput chiefs into submission, and through them sought to subdue the proudest of the clan, Rana Pratap. At a time when the sides were locked in battle and it was not easy to distinguish between Rajputs allied with Akbar, and those opposing him, Badauni fighting on Akbar's side, asked Akbar's commander where to shoot so that he may hit only the enemy. The commander replied it did not matter, he could merrily shoot in the midst of the Rajput armies and whoever was killed, it was a gain to Islam. With that assurance, says Badauni, he had no difficulty and he started shooting with gay abandon secure in the belief that no precautions were necessary.

After the capture of Chittor, says Col. Tod, "Akbar defaced every monument that had been spared by the earlier conquerors. Akbar was long ranked with Shihabuddin, Allauddin and other instruments of destruction and with every just claim, and like these he constructed a mimbar (pulpit or reading desk in a mosque) for the Koran from the deity of Eklinga (the hereditary God of the Rajputs)". This gives the lie to the assiduously fostered view that Akbar was tolerant towards the Hindus and respected their deities.

"In or about A.D. 1603 Akbar who was used to retire to

his room in the afternoon for rest happened to emerge earlier than was expected and at first could not find any of the servants. When he came near the throne and couch he saw a hapless lamplighter, coiled up in sleep close to the royal couch. Enraged at the sight Akbar ordered him to be thrown from the tower, and he was dashed into a thousand pieces".

On pages 145 and 146 Smith observes "Akbar's policy with regard to the Portuguese was tortuous and perfiduous. At the very moment when missionaries were approaching his court in response to the friendly invitation, he had organized an army to capture the European ports. The (Jesuit) fathers were disgusted at the clear evidence of the duplicity of Akbar who pretended a desire for friendship while actually ordering hostilities."

In August 1600 when Akbar's forces besieged Asirgarh fort but had no hope of victory, says Vincent Smith (p. 201) Akbar "resolved to rely on those arts of intrigue and guile in which he excelled....He, therefore, invited King Miran Bahadur (of Asirgarh) to come out for an interview, swearing on his own royal head that the visitor would be allowed to return in peace. Miran Bahadur accordingly came out wearing a scarf in a way signifying submission....Akbar sitting motionless as a statue.... As Miran Bahadur did reverence thrice and was advancing, a Moghul officer caught him by the head and threw him down forcing him to perform complete prostration...a ceremony on which Akbar laid much stress. He was held in custody and asked to send an order in writing to the fort commandant to surrender. The latter refused to surrender and sent his son to ask for the king's release. The youth, asked whether his father was willing to surrender the fort, gave a spirited retort on which he was stabbed. The fort commander, informed that his son had been done to death, addressing the garrison to defend the fort to the last man, strangulated himself with a scarf. This instance will prove that nothing was too mean for Akbar and that his perfidy could stoop to abysmal depths.

Lust for wealth, women, territory and power was the chief motive for Akbar's conquests. In the Ranthambhore treaty we have seen that the vanquished were always compelled to

surrender their women to Akbar. In connection with Akbar's campaign against Baz Bahadur we have already observed that Akbar's lust for women made him overtake Adham Khan by forced marches, all the way from Agra, to make him surrender all the women from Baz Bahadur's harem that the latter had misappropriated for himself.

With regard to Akbar's campaign against Bundelkhand's Rani Durgawati, Smith wails (pp. 50-51) "Akbar's attack on a princess of a character so noble was mere aggression, wholly unprovoked and devoid of all justification other than the lust for conquest and plunder....Akbar's annexations were the result of ordinary kingly ambition supported by adequate power. The attack, devoid of moral justification, on the excellent government of Rani Durgavati was made on the principles which determined the subsequent annexations of Kashmir, Ahmadnagar and other kingdoms. Akbar felt no scruples about initiating a war and once he had begun a quarrel he hit hard without mercy....His proceedings were much the same as those of other able, ambitious kings."

Describing Akbar's wanton attack against Rana Pratap of Mewar, Smith remarks (p. 107) "It is not necessary to adduce any particular incident as supplying a motive for the attack on the Rana. The campaign of 1576 was intended to destroy the Rana, and crush finally his pretensions to stand outside of the empire...The emperor desired the death of the Rana and the absorption of his territory."

A proper understanding of the struggle between Rana Pratap and Akbar should by itself be enough for any judicious observer to condemn Akbar as a rank aggrandizer. Since the two were working at cross-purposes and were opposed to each other in deadly combat a student of history cannot escape the responsibility of adjudging one of them as representing the forces of injustice, tyranny and repression. Since Rana Pratap was a son of the soil fighting against unprovoked aggression it automatically follows that Akbar must be charged with wanton man-slaughter and other crimes in attacking principality after principality. And yet curiously enough Indian history is heavily loaded with Akbar's eulogies representing him almost as an angel.

One of the sinister fictions foisted on Indian history is that Akbar's angelic goodness is proved by his founding of a world order called Din-e-Ilahi. This is a complete perversion of truth. Akbar's haughtiness and ambition had reached such a pitch that he could not tolerate people doing obeisance to mullahs and priests in the name of religion. Akbar asserted that he was divinity himself—the highest temporal and spiritual authority, and that on no account must people pay respects to any other person. Akbar's insistence was, therefore, a negation of all religion, and an attempt to appropriate to himself unbridled and unrestrained power over the destinies of men and women.

To that end Akbar compelled his subjects to greet each other with the term "Allahu Akbar" which interpreted one way meant "God is great" but in the more subtle sense intended by Akbar, meant that "Akbar himself is Allah."

Smith explains (p. 127) "The use of the ambiguous phrase 'Allahu Akbar' gave colour to the most extreme criticisms. Even Abul Fazal admits that the innovation aroused much uneasy feeling. At times he (Akbar) allowed himself the fancy that in his own person he had bridged the gulf between the finite and the Infinite."

Father Monserrate describing his mission's failure wrote in sadness of heart (p. 148) "It may be suspected that Jalaluddin (Akbar) was moved to summon the Christian priests, not by any divine inspiration, but by a certain curiosity or a design TO DEVISE SOMETHING NEW FOR THE DESTRUCTION OF SOULS !"

On page 125 Smith describes how the Bible the Jesuits had presented to Akbar "he returned to them at a much later date."

Smith observes on page 153 "The truth is that Akbar's pretended 'religion' consists essentially in the assertion of his personal supremacy over things spiritual as well as things temporal. The four degrees of devotion to His Majesty consisted of readiness to sacrifice property, life, honour and religion." (p. 154).

"Notwithstanding the fine phrases about general tolerance

which occupy so large a space in the writings of Abul Fazl and the sayings of Akbar many acts of fierce intolerance were committed." (p. 159)

About Akbar's political, sham religion, Smith remarks (p. 160) "The whole scheme was the outcome of 'ridiculous vanity, a monstrous growth of unrestrained autocracy."

Xavier, a Jesuit at Akbar's court, gives a typical instance of Akbar's perfidy in making people drink water in which his feet had been washed. Xavier writes, says Smith (p. 189), Akbar posed "as a Prophet, wishing it to be understood that he works miracles through healing the sick by means of the water in which he washes his feet." A footnote on the same page quotes a contemporary chronicler, Badauni, to say that this special type of humiliation was reserved by Akbar only for Hindus. Says Badauni "if other than Hindus came, and wished to become disciples at any sacrifice, His Majesty reproved them."

Women in abject misery and sheer desperation subjected to rape, plunder and torture used to approach Akbar as a last resort laying their children at his feet and begging for mercy. Repression in several forms being daily routine, as observed above, there always used to be a crowd of women and children at Akbar's court gate. But wily nobles interpreted this to the Jesuits at Akbar's court as their coming to seek Akbar's bless- ings as a high priest. "Blessings" they certainly sought, but not in the sense in which it has been cunningly interpreted. The women and children sought some relief from hellish torture and tyranny let loose on them.

Akbar's having married many Rajput women is often trotted out as a glorified instance of his spirit of so-called conciliation and tolerance. This is adding insult to injury and putting a premium on lechery. It has been amply illustrated above that Akbar considered his entire realm as a huge harem, and that he sought the women of all he vanquished, through coercion and compulsion. That was one of his devices to make the humili- ation of his victims complete. Dragging Hindu women into their harems had been a pernicious tradition with all invaders. Akbar, for several reasons had a penchant for it. To parade

it as a special virtue is, therefore, the height of perversity, hypocrisy and casuistry that pervades Indian history.

Did Akbar ever give a single woman of his household in marriage to a Hindu ?

Jiziya Tax

A blind falsehood impertinently repeated in accounts of Akbar's reign is that he had abolished the pernicious "Jiziya" tax. This tax was extracted by India's "alien Muslim rulers from their Hindu subjects, who formed the vast majority", on the specious plea that India was a Muslim country, and since the ruler out of generosity and sufferance allowed a vast majority to practice a different religion from that of the ruler's they (the people) must pay through their nose for such suffer- ance. This, therefore, was nothing but religious blackmail and robbery perpetrated by the ruler on his helpless subjects.

Akbar far from being an abolisher of the Jiziya extracted it with all vengeance. One clause of the Ranthambhore treaty stipulated for special exemption from the Jiziya for the Bundi ruler. Again in connection with the visit of a Jain monk Hira- vijaya Suri (p. 120) we hear that he again asked for exemption of the Jiziya. That proves that people were compelled off and on to ask for special exemption from the Jiziya. Moreover even if Akbar might have sent an occasional visitor across the court threshold happy in the thought that the visitor's request for exemption from the Jiziya had been sanctioned, we have by now learnt enough of Akbar's ways to believe that it was any- thing but an empty assurance from a wily host.

World's Most Hated Person

Far from the angel that he is being represented to be in Indian history Akbar was perhaps the world's most hated person. Such was the resentment that everybody felt that nume- rous persons from his own son Jahangir downwards attempted to murder Akbar.

Smith describes on page 220 "Throughout the year 1602 the prince (Salim) continued to hold court at Allahabad and to maintain royal state as king of the provinces which he had usurped. He emphasized his claim to royalty by striking both

gold and copper money, specimens of which he had the impudence to send to his father. He sent his adherent Dost Mohammad, to Kabul, as his envoy to negotiate with Akbar." On page 237 Smith tells us "Jahangir's rebellion, if successful, must have resulted in his parent's death." In a footnote on page 232 dealing with Akbar's death it is stated "It is certain that Salim ardently desired his father's demise."

A footnote on page 191 says "As early as 1591, when Akbar was suffering for a time from stomach-ache and colic, he expressed suspicion that his eldest son had poisoned him. Prince Salim, who became tired of waiting for the crown wished to obtain Portuguese support in his intended fight for the throne."

On page 276 Smith tells the reader, "Akbar usually had a rebellion somewhere or the other on his hands and the unrecorded outbreaks of disorder in the provinces, summarily dealt with by the Faujdars, must have been innumerable."

Among Akbar's own supporters who revolted against him one by one were Bairam Khan, Khan Zaman, Asaf Khan, Shah Mansur (the Finance Minister) and all the Mirzas that is, blood relations of the royal family.

Akbar's Murders

On page 250 Smith tells us of historian Wheeler's assertion that Akbar kept a paid official whose duty it was to poison people who incurred Akbar's fatal displeasure. According to some historians Akbar died of poison pills he mistakenly took but had intended for Man Singh.

In a footnote on page 249 Smith lists persons who were secretly executed or poisoned by Akbar :

1. Secret execution of Kamran's son at Gwalior, 1565.

2. The highly suspicious deaths of Makhdum-i-Mulk and Sheikh Abdur Nabi after their return from Mecca. The Ikbalnama expressly states that the latter was put to death by Abul Fazl in pursuance of Akbar's orders.

3. The equally suspicious death of Masum Faranghudi.

4. Execution of Mir Muizzul Mulk and another by their boat 'foundering'.

5. One by one Akbar sent to death all Mullas against whom he had suspicions (Badauni, ii, 285).

To the above list the author would like to add the murder of Bairam Khan, and of Jaimul, whose widow Akbar chased, as having been murdered at Akbar's behest as appears from the circumstances of their deaths.

Smith describes Akbar's punishments (p. 250) as "sentences of (an) appalling kind. The modes of execution included—impalement, trampling by elephants, crucifixion, beheading, hanging and others. As minor penalties mutilation and whipping of great severity were commonly ordered. No records of proceedings civil or criminal were kept. Persons acting as judges thought fit to follow Koranic rules. Akbar encouraged trial by ordeal." The horrors of an execution ground are realistically depicted in one of the copies of the Akbarnama at South Kensington.

Akbar's Avarice

Monserrate, a contemporary of Akbar says "Akbar was rather penurious and retentive of money." On page 263 Smith says, "The emperor regarded himself as the heir of all his subjects, and ruthlessly seized the entire property of every deceased whose family had to make a fresh start, contingent on the goodwill of the emperor. (P. 252) Akbar was a hard headed man of business, not a sentimental philanthropist, and his whole policy was directed principally to the acquisition of power and riches. All the arrangements about jagirs, branding (horses) etc. were devised for the one purpose namely, the enhancement of the power, glory, and riches of the crown."

Though Akbar's mother died just over a year before Akbar *i.e.* after Akbar had made all his conquests and hoarded immense wealth through usury and repression, yet he could not resist the temptation of flouting her dying wish. Describing this on page 230 Smith says "The deceased left in her house a large treasure and a will directing that it should be divided among her male descendants. Akbar...was too fond of money to withstand the temptation of annexing her wealth, the whole of

which he appropriated without regard to the terms of the will."

India's perverted history has all along striven hard to depict India's alien rulers bedecked with glories borrowed from pre-Muslim Indian rulers' descriptions. A remarkable instance of such a graft is found in accounts of Akbar's reign. In imitation of what is said of King Vikramaditya a myth assiduously foisted on mediaeval Indian history is that Akbar had a similar galaxy of nine talented men called the nine gems of his court. That Akbar did not consider them anything better than a group of idiots, is seen in a characteristic remark of his (p. 258) in which he says "It was the grace of God that I found no capable minister otherwise people would have considered that my measures had been devised by them."

'Nine Gems' A Myth

Even otherwise all these much publicised men were men of no worth. Todar Mal, was associated with devising a pernicious system of "screwing" money out of people, to extract which they had to be flogged and to remit which they had to sell their wives and children. Abul Fazl had the reputation of being a "shameless flatterer" and was got murdered by the crown prince Salim himself. Faizi, who died a premature death, was a mediocre poet boosted up in a court where sycophant flattery flourished at its worst. About him Smith remarks (p. 301-302) "Blochmann held that after Amir Khusro of Delhi, Muhammaden India has seen no greater poet than Faizi.... Admitting the justice of Blochmann's verdict, I can only say that the other poets of Muhammaden India must be worth very little." Birbal died in a battle. He was supposed to have been given a Jagir which he never enjoyed. The much extolled wit, humour and repartee ascribed to him are in fact the work of some wag who used Birbal's name and court associations as a fictitious stalking horse. Shah Mansur, the so-called Finance Minister, was executed at Akbar's order by Abul Fazl himself. So from beginning to end it is such a sickening tale that these much vaunted 'nine gems' turn out to be hapless individuals caught up in the infernal machine of a corrupt and repressive administration.

Raja Bhagwandas once stabbed himself in disgust because of the utter misery of his situation in which he had given many of his women folk, sons and cousins in Akbar's service only to receive despicable treatment in return. Man Singh was once throttled by an overdrunk Akbar, and subsequently was to be poisoned but Akbar himself happened to take the poison pills by mistake. Jagat Singh drunk himself to death. Man Singh's sister Man Bai, married to Jahangir, was in all probability murdered since in one edition of Jahangirnama it is stated that she fasted for three days' and died, while in another she is stated to have committed suicide by taking poison. It is known that three day's fasting is not enough to kill a woman, and moreover Jahangirnama itself is notorious as a tissue of lies. Jahangir himself is known to have been a very cruel and scheming monarch who poisoned his father, got Nurjahan's first husband, Sher Afghan, murdered, and could look upon with pleasure at the sight of a man being flayed alive.

Daswanth, a young painter, at Akbar's court stabbed himself to death. All such suicides by Hindus have been represented in contemporary Muslim records, as having been committed in a fit of madness. This description is literally true in another sense namely that conditions in Mogul courts were so intolerable that the Hindus driven to desperation by the loss of their culture, honour, property, women, sanctity of their homes, and religion were driven to madness and death. Todarmal, in spite of his having sold his conscience to Akbar, in devising a system to fleece the subjects, had all his private altar, to which as an orthodox Hindu he was very much attached, removed together with the idols he worshipped. To an orthodox Hindu in those days, when idols were not to be touched, even by persons in the same household without a bath and holy attire, summary removal of all idols by Muslim iconoclasts was a mortifying sacrilege. And yet such acts were encouraged by Akbar even with regard to persons like Todarmal who had mortgaged and lost all their honour in Akbar's service. In disgust Todarmal, therefore, resigned and left for Banaras.

Prayag and Banaras Plundered

On page 58 Smith says "Akbar then marched to Prayag and

on to Banaras, which were plundered because people were rash enough to close their gates."

This explains why Prayag has no river ghats and ancient buildings. All that Prayag (Allahabad) has today is Victorian bungalows of practising advocates. But for them Allahabad presents a bleak appearance. As an ancient holy place, it need not be stressed that Prayag had excellent, towering river ghats on both sides of the Ganga and Yamuna along with its magnificent fort. The demolition of Prayag's magnificent ghats outrivalling those at Banaras, and many mansions and numerous temples, must be laid squarely at the door of Akbar. Contrary to popular belief the famous Kashi Vishwanath temple at Banaras was first desecrated by Akbar when he wreaked vengeance on its people. In fact no question of even vengeance arises. The Indian people are traditionally known for their extreme devotion to royalty. Had Akbar's visit been harmless it could not have occasioned any other feelings amongst Banaras residents except those of the deepest reverence. But from the very fact that they slammed their doors against Akbar it is clear that his entry into Banaras must have been occasioned by lecherous and rapacious motives.

Slavery in Its Worst Forms

We have already seen that Akbar insisted on complete prostration by all and sundry before him. He made people drink the water in which he washed his feet. He also made people drink water on which he had breathed. Ralph Fitch, a contemporary English traveller has recorded that William Leedes, an English jeweller at Akbar's court was "given a house and five slaves." On page 147 Smith says "Aquaviva (the Jesuit) had obtained mere sustenance throughout his stay at court. While leaving, therefore, the only boon he asked was to take with him a family of Russian slaves, father, mother, two sons and certain dependents who had been among Mohommadens so long as to be Christians in name only." This shows that Akbar held innumerable slaves of various nationalities.

On page 159 Smith avers that "In the years 1581-82 a large number of Sheikhs and Fakirs, apparently those who resisted innovation, were exiled, mostly to Kandahar, and exchanged

for horses, presumably being enslaved." Smith also describes how harem women accompanying the royal party were shut up in gilded cages. It was also a common practice to consider all prisoners after a battle, to be slaves.

Another very subtle method of slavery, which Akbar practised which caused great resentment, was of branding every horse with a flower mark on its forehead. Thus whosoever owned a branded horse automatically became subservient to Akbar. All the horses in the realm wherever found were branded. Thus a man owning a horse found himself between the devil and the deep sea. If he wished to be free of Akbar's tutelage the only way open was to let the horse loose in which case he lost the only conveyance and beast of burden in those perilous days. And if he retained the horse the forehead mark was a constant reminder of his having been reduced to perpetual serfdom by a cruel trick.

Horrible Famines

Akbar's lawless and rapacious rule led to famines of unprecedented horror. "In 1555-56 Delhi was devastated and the mortality was enormous (p. 288). Badauni witnessed with his own eyes that men ate their own kind and the appearance of famished sufferers was so hideous that one could scarcely look upon them...the whole country was a desert and no husbandsman remained to till the ground....Gujarat, one of the richest provinces in India, and generally reputed to be almost exempt from the risk of famine suffered severely for six months in 1573-74. Pestilence as usual followed starvation so that inhabitants rich and poor, fled the country and were scattered abroad. Abul Fazl with characteristic vagueness records that in 1583 or 1584, as prices were high on account of the dryness of the year, the means of subsistance of many people came to an end. If we may judge (says Smith) from the slovenly way in which he treats the tremendous calamity of 1595-98 we may infer that the famine of 1583-84 was serious. It does not seem to be mentioned or even alluded to by other chroniclers...."

"The famine which began in 1595 and lasted three or four years until 1598 equalled in its horrors the accession year and excelled the visitation by reason of its longer duration. Inunda-

tion and epidemics occasionally marred Akbar's reign." (P. 289)

Smith observes that when Akbar died, in Agra fort alone he had left twenty million sterling in cash. There were similar hoards in six other cities. And yet Akbar does not seem to have taken any famine relief measures. Descriptions to the contrary left by Abul Fazl are dismissed as mere flattery.

Akbar's Marriages Were Brought About by Blackmail

It has been wrongly and falsely asserted and assumed that Akbar's marriages with Rajput princesses were brought about with the very noble aim of bringing about communal unity and harmony. This claim can be debunked by asking the simple question whether Akbar ever offered his own daughters and nieces or sisters in marriage to Hindu chiefs and noblemen ?

Secondly it is absurd to suggest that the brave Rajputs who preferred mass burning of their women rather than let them fall in the hands of an alien gentry given to extreme drinking, drugging and sex-orgies, felt proud in offering their daughters to Akbar and his kinsmen ?

Let us take the instance of the Jaipur royal family which had to surrender many of its daughters to the Mogul rulers.

An account of how the Jaipur rulers were coerced into sending their daughters to the Mogul harem is found on pages 61 to 63 of Dr. Ashirbadi Lal Srivastava's book titled "Akbar the Great", Vol. 1.

The bane of Indian historical scholarship has been the reluctance or inability to draw the right, logical conclusions from all known facts. Dr. Srivastava's account of Akbar's capture of the Jaipur princess, is a typical instance.

The real story of how Akbar terrorized the royal house of Jaipur to part with their beloved daughter for being locked up behind a burqa in a teeming Mogul harem, has been carefully torn to bits and conveniently swept under the royal rug of Akbar's bed chamber.

We shall piece together the fragments of that hushed up story.

Sharfuddin was one of Akbar's commanders who organised several raids against Ambar (old Jaipur) then ruled by Raja Bharmal. Besides extracting a large tribute Sharfuddin was able to capture three of Bharmal's nephews Jagannath, Raj Singh and Khangar. They were kept as hostages and obviously threatened with torturous death at an out-of-the-way place called Sambhar. Dr. Srivastav says "The Kachhwaha chief (Bharmal) faced extinction and hence in a helpless condition sought the intercession of and an alliance with Akbar." This clearly shows that surrendering of an innocent, helpless princess was made a pre-condition by Akbar for the release of Bharmal's three nephews.

Accordingly the princess was surrendered at Sambhar and the release of the three princes was secured in exchange. In addition a large sum of money had again to be paid. Obviously, on the Jaipur side this humiliating episode had to be glossed over and whitewashed as a marriage and the tribute paid, had to be euphemistically described as dowry. But there is no reason why scholars of today should feel compelled to perpetuate the myth.

Dr. Srivastav has further stated that "After a day's stay at Sambhar Akbar marched rapidly to Agra." Near Ranthambhore Bharmal's sons, grandsons and other relatives were introduced to Akbar. These lurid details put the whole episode into bold relief. It is well known that in the 16th Century a royal wedding was an elaborate affair lasting for months. And yet Akbar had no more time to spare than a day's wayside halt for this preudo-marriage. And obviously none of Bharmal's relatives attended the humiliating surrender of a royal princess' honour and chastity as is apparent from the fact that Bharmal's sons, grandsons and other relatives were introduced to Akbar at Ranthambhore.

It was this initial marital grip which enabled the Moguls to force Jaipur to part with its other daughters on demand later.

As soon as Bharmal had been forced to cede his daughter to Akbar the latter put his commander Sharfuddin on another

similar blackmailing mission namely the reduction of the principality of Merta.

All marital connections with other Rajput ruling households were the result of similar coercion. History is replete with instances of many a helpless daughter or sister being wrenched away under the very nose of reluctant and helpless parents and guardians by Man Singh and other henchmen of Akbar. These abductions and kidnappings have been glorified in history as Akbar's noble, inter-communal marriages brought about with the lofty aim of bringing about peace, harmony and unity.

Duty of Indian Universities

In view of the above observations it is the duty of Indian universities to scrap all references to Akbar's greatness from all educational textbooks, and institute chairs to bring out the horrid truth about Akbar's tyrannical regime. From Smith's account it is clear that Akbar deserves to be ranked with the world's most hated rulers.

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Blunder No. 3

Misplaced Faith in Mediaeval Chronicles

Another blunder of Indian historical research has been the misplaced faith that has been put in mediaeval chronicles. These chronicles are mostly flatteries with very little grain of truth. The mediaeval age was a perilous era in which the few literate people connected with the royal court had to indulge in abject flattery of their patrons to ensure the safety of their own persons, families and property. Mediaeval chronicles must, therefore, be regarded as supplements to Arabian Nights than as histories. Whatever historical material they might contain is only incidental, and would have to be gleaned with the utmost caution after firm corroboration by independent evidence. Such truth would be as difficult to find as a needle, in an haystack.

Warnings of this kind have been uttered by discerning and serious historians even before but have not been heeded. For instance the late Sir H.M. Elliot says in the Preface to his eight volume critical study of mediaeval chronicles that the History of the Muslim era in India, is an "Impudent and interested fraud."

In his address to the All India History Congress session held at Allahabad, in 1938, Dr. Surendranath Sen, a sectional president, similarly observed :

"Here I deem it necessary to sound a note of warning. There is a tendency in certain quarters to treat everything written in Persian as a primary source of history. Nothing can be more ridiculous,...The chroniclers were mainly interested in the court and the military aristocracy. Some of them deliberately sought the patronage of the ruling sultan and the principal nobles.

The Muslim writers were seldom free from religious bias. That made them indifferent to the culture of the Hindus. The Hindu was a deluded misbeliever doomed to eternal perdition....It is a pity that in spite of these defects the Persian chronicles still continue to influence the historical works of India."

Dr. S.N. Sen then went on to quote Dr. Tessitori, the great Italian scholar to say that "The history of mediaeval India has been so far compiled chiefly from the works of Muslim historians who represent the Rajput princes in an unfavourable light, calling them infidel dogs, headstrong rebels, etc. Bearing such unfriendly feeling the Mohammaden historians never do full justice to the important role which Rajput princes played in imperial campaigns...."[1]

The above two extracts should be enough to highlight two big failings of the mediaeval Muslim chroniclers : One was that they wrote their chronicles not out of a literary urge to leave truthful accounts of contemporary happenings for posterity but fore pure axe-grinding. They were mainly interested in flattering the sultan or badshah with a view to curry favour for self-aggrandizement. Their other drawback was that they wrote with a bias and animus against the local culture, people and religion which militated against the impartiality, veracity and detachment which a true historian should possess.

In spite of these two vitiating factors our mediaeval histories confess basing themselves on mediaeval Muslim chronicles and rulers' memoirs exclusively. Thus for instance works on Jahangir or Akbar always aver in the preface that our main source for the history of the reign of Jahangir or Akbar is the Jahangirnama or Akbarnama. Here I wish to point out that memoirs purporting to have been written by the rulers themselves like Jahangirnama by Jahangir, or so-called accounts of their reigns written at the instance of the rulers by their underlings like the Badshahnama (an account of the reign of Shahjahan) by Mulla Abdul Hamid are gross prevarications because their primary object was to project a false image of the

1. Proceedings of the Indian History Congress, Allahabad, 1938.

sovereign, exaggerate crown wealth out of all proportion, and to gloss over the rulers' many misdeeds.

While, therefore, mediaeval Muslim chronicles and rulers' memoirs ought to have been handled with the utmost caution and discretion I find that our histories have gone all out in their reliance on these suspicious records. Every word written therein needs to be properly weighed and verified before being accepted. It will be found that sometimes these records provide admirable material for adverse inferences. At times, the assertions in them need to be taken with a pinch of salt, sometimes they give us a clue to the glories of previous Rajput rulers, while at other times the events dealt with in them need to be carefully turned and examined with a pair of tongs.

Because of the indiscreet and blind reliance hitherto placed in mediaeval Muslim chronicles and rulers' memoirs many myths have become embedded in Indian history. A proper reappraisal will show that there is absolutely no evidence of the kind as will stand in a court of law to prove that Akbar built any of the forts, towns, palaces and canals ascribed to him, or that Shahjahan built the Taj Mahal or the Delhi Red Fort. Like rumours starting as oral canards all these assertions originating as written yarns have become sacrosanct beliefs through repetition. If historians take the trouble of going to the very root of these much vaunted claims they will find that the claims are baseless.

In support of the above contention I shall present before you a panoramic survey of all important Muslim chroniclers and the much quoted records left by them, to show why discerning historians have repeatedly pointed out the utter unreliability of these men and their works and how in spite of those caveats the applecart of Indian mediaeval history continues to move merrily through our schools, colleges and research institutions unmindful of its false and insecure wheels.

Let us take Alberuni. In his case as in that of others throughout mediaeval history, we are told that the accounts that Alberuni has left are the only source of our knowledge of the events he has dealt with. And soon after we are told that Alberuni had scant regard for truth. In this connection Dr.

Edward C. Sachau the well known scholar-historian writes "Historic tradition failing us, we are reduced to a single source of information—the author's (*i.e.* Alberuni's) work[1]. When he wrote King Mahmud (of Ghazni) had been dead only a few weeks. As a cautious politician he awaited the issue of the contest (between the two heirs Mahmud and Masud) and when Masud had been firmly established on the throne of his father, he at once hastened to dedicate to him the greatest work of his life the *Canon Masudicus*. If he had been affected by any feeling of sincere gratitude to the dead king he (ought to have praised him and dedicated to him his works in grateful memory). He has not done so, and the terms in which he speaks of Mahmud throughout his book are not such as a man would use when speaking of a deceased benefactor. He only mentions him as Amir Mahmud (while the preface of Oriental authors used to attain the height of absurdity in the court of Mogul emperors of Delhi). The manner in which the author mentions the dead king is cold in the extreme, the words of praise are meagre and stiff. He says of Mahmud 'He utterly ruined the prosperity of the country (India), and performed those wonderful exploits by which the Hindus became like atoms of dust scattered in all directions, like a tale of old in the mouth of the people'.... That it was not at all against the moral principles of Alberuni to write such dedications to princes is shown by two other publications of his with dedications which exhibit the customary Byzantynism of the time In the preface of the *Chronology of Ancient Nations* (translated and etc. by Edward C. Sachau, London 1869), he extols with abundant praise the prince of Hyrcania or Jurjan, Shams Almaali, who was a dwarf by the side of giant Mahmud. The studied character of the neglect of Mahmud comes out more strongly if we compare the unmerited praise which Alberuni lavishes upon his son and successor. The preface of his *Canon Masudicus* is a farrago of high-sounding words in honour of King Masud, who was a drunkard, and lost in less than a

1. Preface to 'Alberuni's India', Ist India reprint, 1965, published by S. Chand & Co., New Delhi, edited by Dr. Edward C. Sachau, Professor in the University of Berlin.

decennium most of what his father's sword and policy gained in 33 years. Alberuni says "He (Masud) has conferred upon me a high distinction and placed me under the obligation of ever-lasting gratitude". As against this we find that Alberuni did not boost Mahmud Ghazni because, in Dr. Sachau's words "Our author during the 13 years of his life from 1017 to 1030, carried from his native country to the centre of Mahmud's realm, did not enjoy the favours of the king and his leading men....He had no official inducement or encouragment...nor any hope of royal reward....A radical change in all this takes place with the accession of Masud. There is no more complaint of the time and its ruler. Alberuni is all glee and exultation about the royal favour accorded to him....With a swelling heart and overflowing words he proclaims the praise of his benefactor...."

Incidentally I would like to quote another little passage from Dr. Edward C. Sachau's preface in which he observes "Speaking of the construction of ghats at holy bathing places Alberuni says 'In this they (the Hindus) have attained a very high degree of art so that our people (the Muslims) when they see them, wonder at them, and are unable to construct any-thing like them."

Dr. Sachau also says that Alberuni "dares not attack Islam, but he attacks the Arabs. In his work on chronology he repro-aches the ancient Muslims with having destroyed the ancient civilizations of Eran...." Dr. Sachau adds "To Mahmud the Hindus were infidels, to be despatched to hell as they refused to be plundered."

From the extracts quoted above we arrive at the following conclusions :

1. That Alberuni's assertions need to be examined with the utmost caution and discernment because he wrote with an animus against Indians, and that his praise or denunciation varied in direct proportion to the favours he received from others.

2. Secondly, he has made it clear that the invaders who were dazed by the mere river ghats in India could hardly build anything worth the name themselves. This was but natural since all their energies were dissipated in loot, drinking orgies,

massacres and destruction of all scholarly records even up to the time of Aurangzeb. And it is not difficult to understand that mastery of the building art presupposes intensive tuition, instruction and persevering study. These became impossible in India during the 1,000 years of Muslim invasions both for the Muslims and Hindus. It is, therefore, clear that the consummate mastery that the Indians had attained in the art and science of building was of the pre-Muslim era.

3. Thirdly, we can deduce from Alberuni's statement that the invaders destroyed all that was good and beautiful not only in India and Eran but wherever they went. All talk of the Muslim rulers of India, therefore, having promoted art in all its forms, and built monuments in brick and stone is baseless.

4. Fourthly, what Alberuni ascribes to Mahmud Ghazni namely the reduction of the Hindus to particles of dust and scattering them away continued, at least till the end of Aurangzeb's rule, and lessened thereafter only because of the decadence of Muslim power to a state of harmlessness.

That Firdausi too (though he has not written on India) was in no way better than Alberuni in the matter of veracity because he was swayed to write praises or denunciations depending on the treatment he received from the rulers, is clear from Dr. Sachau's appraisal of him. Dr. Sachau says in the same preface (page viii) "Immortal Firdausi had to fly in disguise to evade the doom of being trampled to death by elephants. Attracted by the rising fortune of the young emperor, he seems to have repaired to his court only a year after enthronization i.e. A.D. 998. But when he finished his Shahnama, and found himself disappointed in his hopes for reward, he flung at him his famous satire, and fled into peaceless exile (A.D. 1010).... Mahmud who hoarded up perhaps more worldly treasures than were ever hoarded up, did not know how to honour a poet destined for immortality." Since Muslim rule followed the Mahmud Ghazni pattern throughout, Firdausi's instance is clear refutation of royal Muslim patronage and encouragement to the arts and letters. Whatever patronage was extended was to sycophants and to the vulgar kind of dance and music accompanying drinking orgies.

As for Badauni it is well known that he invariably refers to the mere circumstance of the death of Hindu courtiers and rulers in the most vile and abusive terms amounting to say that "The damned scoundrel went to hell."

Coming to Abul Fazl we find that all discerning European historians brand him as the doyen of flatterers. Mr. H. Blochmann who has translated Abul Fazl's Ain-e-Akbari confirms this when he says[1] in the preface that "Abul Fazl has far too often been accused by European writers of flattery and even wilful concealment of facts damaging to the reputation of his master." Abul Fazl succeeded remarkably in his attempt in hoodwinking[2] almost all historians and making them believe that a nondescript monarch like Akbar was one of the all-time greats of history.

Contemporaries like Badauni too have gone on record to say[3] that Abul Fazl had worked his way into Akbar's favour

1. Bibliotheca Indica Collection of Oriental Works—the Ain-i-Akbari by Abul Fazl translated from the original Persian by H. Blochmann, M.A., Calcutta, Madras, 2nd edition revised by D.C. Phillott, Lt. Col., M.A., Ph.D., F.A.S.B., published by the Royal Asiatic Society of Bengal, 1 Park Street. Preface to the first edition.

2. That contemporary courtiers and Jahangir knew Abul Fazl to be a hypocrite is mentioned in the biography of Abul Fazl appended to the Ist volume of the Akbarnama. The biographer says "The courtiers and Jahangir were against Abul Fazl. An unexpected visit by the latter to Abul Fazl gave him an excellent opportunity to charge him with duplicity. On entering the house he found 40 writers busy in copying commentaries on the Quran. Ordering them to follow him at once, he took them to the emperor, and showing him the copies he said "What Abul Fazl teaches me is very different from what he practices in the house." The incident is said to have produced a temporary estrangement between Akbar and Abul Fazl.

3. On page 178 of the Ist volume of Akbarnama Blochmann quotes Badauni's opinion about Abul Fazl. Badauni says "Abul Fazl when once in favour of the emperor (officious as he was and time serving, openly faithless, continually studying His Majesty's whims, a flatterer beyond all bounds) took every opportunity of reviling in the most shameful way that sect whose labours and motives have been so little appreciated.

by subtle flattery, and that from that vantage point he could browbeat anybody. Jahangir the crown prince himself apparently wincing under the overbearing authority of Abul Fazl, found his position so intolerable as to be compelled to bring about the assassination of Abul Fazl.[1]

We have Abul Fazl's own confession to show that he was a time-server and opportunist. In Blochmann's preface to the first edition he has quoted Abul Fazl's own remarks from Akbarnama in which Abul Fazl says "As fortune did not first assist me (*i.e.* when he failed in his first attempt to catch Akbar's attention) I almost became selfish and conceited...the price of learning had made my brain drunk with the idea of seclusion....The advice of my father with difficulty kept me back from outbreaks of folly."

Footnotes in Akbarnama describe Abul Fazl as a glutton who used to consume about 22 seers of food everyday. This certainly ought not to be one of the attributes of a suave historian and scholar.

That Akbar himself regarded Abul Fazl as no more than a hanger-on and a camp follower is proved by the fact that he did not bat even an eyelid or raise a finger on Abul Fazl's assassination. Had he been the just and great ruler that we have been wrongly made to believe he should have arraigned Jahangir with the charge.

Abul Fazl's grand strategy was to hitch his wagon to Akbar's train so as to forge a life-long link for ensuring his own security, prosperity and commanding authority at court. A clear understanding of this role of Abul Fazl is essential for a correct appraisal of his Akbarnama.

It should be clearly understood that Akbarnama was a vehicle or instrument that Abul Fazl used to fulfil his temporal ambitions. It is a mistake to regard it as anything more. Any historical material it, therefore, happens to contain is only incidental. This explains why in its teeming pages we find all

1. In Abul Fazl's biography appended to the 1st volume of the Akbarnama the biographer says "Jahangir openly confesses in his memoirs that he brought about Abul Fazl's murder, because he was his enemy."

irrelevant things under the sun except a coherent and detailed account of Akbar's reign. It is Hamlet without the Prince of Denmark. His very object in writing the Akbarnama was to assign to himself a task which could be extended interminably until he or Akbar died. It is a sort of Penelope's Web that is why it is a curious conglomerate of heterogenous information from shamiana furnishings to commercial rates and metallurgical processes to bazar gossip.

Failure to size up the Akbarnama and its author has resulted in the current mis-conceptions about Akbar's reign and his personality. On Abul Fazl's own testimony Akbar[1] was an opium addict, a drunkard[2] and a sovereign who in spite of having numerous wedded wives maintained a harem of over 5,000 women.[3]

1. On page 69 of the Ist Vol. of Akbarnama Abul Fazl reveals "Whenever His Majesty takes wine, opium or Kuknar (the latter he calls Sabras i.e. a drug par excellence containing the quintessence of all other drugs) the servants in charge place before him the stands ..." Akbar's extreme addiction to drinks, drugs and women could only result in extreme cruelty and tyranny towards his helpless subjects contrary to the claims about his exemplary justice, fairplay, impartiality, generosity and nobility. Obviously he was another Nero.

2. On page 57 of the Ist vol. of Akbarnama translated by Mr. Blochmann Abul Fazl records that Akbar "does not drink much but pays attention to these (Abdar Khana) matters." By now, being well familiar with Abul Fazl's utter unreliability we can construe the above as unimpeachable evidence of Akbar's extreme addiction to drink. In the latter part of the above quoted sentence Abul Fazl emphasizes the attention that Akbar used to bestow on his liquor cellar. Moreover we must here recall the fact that Akbar's descendants and ancestors both being inveterate boozers he could not be any different from them especially when we have the above reinforcing testimony from his own chronicler Abul Fazl.

3. In Ain—15 dealing with "The Imperial Harem" Abul Fazl tells the reader "His Majesty has made a large enclosure with fine buildings inside, where he reposes. Though there are more than 5,000 women he has given to each a separate apartment. Surprisingly enough Abul Fazl fails to mention

In addition the womenfolk of Akbar's subjects and courtiers were also compelled to spend up to a month in his harem.[1] We have the word of Jahangir to prove that Akbar was stark illiterate. He could neither read nor write a word. As against this Abul Fazl wants his readers to believe that this extrovert who led a fast life and who engaged himself in incessant warfare in running to earth patriots like Rana Pratap, was a saint, that Akbar used to perform miracles and that Akbar was an unequalled composer[2] of music and a first rate inventor of innumerable gadgets, devices and processes. From the above contradictory attributes it should not take intelligent and conscientious historians or even laymen any time to gauge that the

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where this huge harem was located. It should have been a magnificent building complex where a mighty emperor's 5,000 consorts were lodged in royal comfort. But there is no such building extant, which proves that these hapless women must have been herded together in abject misery in something resembling a cattle shed awaiting the pleasure of His Majesty's lascivious urges.

1. On page 47 of the Ist Vol. of Akbarnama Abul Fazl says "whenever begams or the wives of nobles or other women of chaste character, desire to be presented, they first notify their wish to the servants of the seraglio, and wait for a reply. From thence they send their request to the officers of the palace, after which those eligible are permitted to enter the harem. Some women of rank obtain permission to remain there for a whole month...." From what we know of feminine nature it is impossible to believe that women of rank and chaste, decent women and wives of noblemen would beg to be victims of Akbar's lechery. This leads to one and only one conclusion namely not content with his numerous wives and over 5,000 consorts Akbar never spared even wives of his courtiers and subjects from his amorous attentions. Such licentious behaviour backed by Emperor Akbar's military might perhaps explains the tragedies which drove the Rajput girls married in the Mogul household to insanity or to suicide, the insanity of Raja Man Singh and the voluntary retirement of Raja Todarmal to Banaras.

2. These assertions of Akbar's superhuman and angelic qualities and supernatural powers are described in Ains (chapters) 16, 18, 19, 31, 36, 37, 38 etc.

compliments are all cooked up and piled as so much icing to humour Akbar, and ensure job-security for Abul Fazl.

One is at a loss to understand how historians have been taken in by tall and unwarranted claims that Akbar was great when there is absolutely not a shred of evidence to support such a conclusion. All those who have read mediaeval Muslim chronicles and rulers' memoirs know that the stereotype claims that they dug canals, built serais, sunk wells and constructed roads have been made in favour of almost all Muslim monarchs who got servile chroniclers of whom there was no dearth, while it is known that they were all sadists and cruel tyrants who indulged in mass massacres and other despicable crimes against women and children. In spite of this fawning chroniclers have claimed that their respective patron monarchs were great inventors, intrepid builders, layers of gardens, connoisseurs and promoters of art and the most God-fearing and kind-hearted individuals on earth.

We shall now examine the Jahangirnama which purports to be an account of his reign written by Jahangir himself. The Posthumous Papers of Sir H.M. Elliot on the Jahangirnama, as edited by Prof. John Dowson are an excellent critical study of the so-called chronicle. From the beginning to end Sir H.M. Elliot's observations underline the fact that Jahangir's memoirs are full of falsehoods.

At the very outset Sir H.M. Elliot debunks Jahangir's claim to have written the memoirs under his own hand[1] because as the scholar-historian observes, Jahangir was not a man who could undertake the laborious task of writing a historical compendium. Contemporary accounts speak of Jahangir having been many a time in a state of coma because of excessive drug and drink addiction.

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1. Preface to the Memoirs of Jahangir (Posthumous Papers of the late Sir H.M. Elliot edited by Prof. John Dowson). The editor says "The history of the reign of Jahangir depends almost entirely upon the memoirs written by himself or under his direction...It has been perhaps too hastily assumed that Jahangir wrote the memoirs with his own hand, for he was hardly the man to have taken upon himself such manual labour."

About Jahangir's obsession for exaggerating the value and quantities of crown jewels to astronomical figures the two British historians have observed very pertinently that it[1] looks more like a jeweller's report than an emperor's narration.

The claim[2] of Jahangir to have installed a bell of justice in his palace at Agra for anybody to ring and demand justice, Sir H.M. Elliot has dismissed as "silly".

Examining the much vaunted twelve Institutes which according to Jahangir, formed the basis of his regime, Sir H.M. Elliot says that those have been mechanically repeated by ruler after Muslim ruler each pledging to root out rank corruption rampant previously. Thus between themselves these chronicles and memoirs provide staggering evidence of the nightmarish extent and depth of corruption that prevailed under all rulers from Kutubuddin to Bahadurshah Zafar.

Jahangir's claims[3] to have built serais, sunk wells and

1. In the preface to Jahangirnama the editor says "Sir H.M. rejects Price's version as having been written by a jeweller rather than an emperor...the pretended accuracy and minuteness with which the value of gold, silver and precious jewels is given, and the abounding exaggeration displayed in enumerating sums...must be ranked with the fictions of Ennius and Psalamanzar."

2. Modern Universal History Vol. vii, page 206 records "In allusion to the silly chain of justice which the emperor tells us he fastened from the palace at Agra to a stone pillar near the Jumna...it does not appear that it was ever shaken, and probably was never meant for anything but parade. The practice was a mere imitation of what was attributed to one of the early Chinese emperors, Yu Tu". Mir Khusru's Nuh Siphir, Vol. iii page 565 Oriental Edition states that "Raja Anangpal had already done the same at Delhi." This is clear evidence of the habit of Muslim rulers to preen themselves with the recorded glories of their Rajput predecessors. Therefore, even though Muslim rulers have systematically destroyed all Rajput records such inconsistent claims in Muslim chronicles and rulers' memoirs help us to reconstruct the history of previous Rajput rulers to some extent.

3. Sir H.M. Elliot's comment on the fifth Institute of Jahangir.

provided other amenities for wayfarers is cynically scoffed as by Sir H.M. Elliot as just another yarn unworthy of consideration because all his predecessors had been in the habit of mechanically recording similar empty and unfounded claims to their credit.

Jahangir's claim[1] that he regarded everybody's private property unviolable and sacrosanct is refuted by Sir H.M. Elliot by citing the classic instance of Mohabbat Khan, a military commander of Jahangir. While this leader-soldier was fighting in Kabul on the frontiers of Jahangir's kingdom his family was unceremoniously ousted from its mansion to make room for Prince Parwez. This also incidentally proves how desperately short of accommodation the Moghuls used to be and therefore the hollowness of the traditional claim of their having been great and intrepid builders. These observations of the British scholars reduce the veracity and reliability of the Jahangirnama almost to a cipher.

Let us now turn our attention to Badshahnama or the account of the reign of Shahjahan written at his instance by Mulla Abdul Hamid of Lahore. It must first be stated here that ever since Abul Fazl left behind his Akbarnama subsequent Moghul rulers were in desperate search of similar chroniclers who with their alchemic pens could make base, cruel and tyrannical regimes appear resplendent, righteous and generous as had been successfully demonstrated by Abul Fazl. That Shahjahan found a tolerable prototype in Mulla Abdul Hamid[2] can be

1. Commenting on the third Institute of Jahangir which claims that all heirs to property were assured unfettered enjoyment of the deceased's property, Sir H.M. Elliot observes "The descent to heirs is a mere repetition of Timur's Institute (Davy and White, Institutes of Timur, p. 373) but how little it was adhered to may be seen by reference to the history of Jahangir's grandson Aurangzeb, who again abolishes the same custom of confiscating the estates of deceased subjects, which he says, was constantly practised by his predecessor (Mirat ul Alam).

2. In the Posthumous Papers of the late Sir H.M. Elliot dealing with the chronicles of Shahjahan's reign, he quotes Mulla Abdul Hamid to say that the emperor (Shahjahan) desired someone to write the history of his reign in the

seen from the fact that the latter has succeeded in lulling us into the belief that Shahjahan built the Taj Mahal and the Red Fort at Delhi, and ordered the Peacock Throne, without adducing any proof whatsoever. His mere assertion of such gross anomalies and contretemps in favour of Shahjahan has been regarded by generations of otherwise discerning and doubting historians as gospel truth.

That Shahjahan had no scruples in ordering make-believe accounts to be written is apparent from the fact that three years after Jahangir's death Shahjahan ordered a fake Jahangirnama[1] to be written as a substitute to be forced upon all courtiers and officials who were asked to surrender copies of Jahangir's original version. This was done because Jahangir's version contained vile and disparaging remarks about Shahjahan since the latter had all along proved to be not only a problem child and a wayward son but also a traitor by raising the banner of revolt against his reigning father. Given this fact does it need to be stressed that the account of Shahjahan's own reign written at his bidding by Mulla Abdul Hamid cannot but be sham.

The Tarikh-i-Firozshahi purporting to be an account of Sultan Firoz Shah Tughlak's reign written by Shams-i-Shiraz Afif is unique among the mediaeval Muslim chronicles for its puerile disregard of all canons of historical writing, and reck-

style of Abul Fazl's Akbarnama. Alluding to Abdul Hamid's chronicle of Shahjahan's reign Sir H.M. is quick to point out "The greatest objection to the work is the author's style which is of that adulterated kind introduced into India apparently by the brothers Abul Fazl and Faizi. His style is as turgid, verbose and fulsome as his master (Abul Fazl's).

1. Sir H.M. Elliot in his Posthumous Papers dealing with the chronicles of Jahangir's reign quotes Kamgar Khan the author of Ma-Asir-i-Jahangiri to say that he was induced to take to its writing by Shahjahan in the third year of his reign (to undo the harm that Jahangir had done to Shahjahan's reputation when denouncing him in vile terms for having raised the standard of revolt against his father Jahangir).

less unconcern for truth.[1] The author tells us that he was only 12 years old when Sultan Firoz transplanted the two Ashokan stone pillars, and that the author's grandfather was of the Sultan's age. This amounts to a confession that his recordings are based on mere hearsay. "My father informs me" says the author, that Sultan Feroz dug two irrigation canals, one each from the Jumna and the Sutlej, and that the Sultan founded several towns, built palaces and laid out verdant gardens by the score. These assertions are like the ones we make while narrating fairy tales to children in lulling them to sleep Had these numerous bland statements been true the author could have quoted better sources than merely ascribing the information to his father. Rumour-mongers always ascribe such information to somebody.

All these canals, serais, forts, palaces and towns which a Ferozshah, Sher Shah or Akbar claims to have constructed existed centuries before him. A more diligent and intelligent study should convince any dispassionate and discerning reader that the very raison d'etre which brought these alien invaders pressing and hurtling down on the Indian sub-continent was exploitation, plunder and massacre. The Tarikh-i-Ferozshahi and Futuhat-e-Firozshahi contain enough proof of this.

As an instance of mediaeval writers' wanton disregard for truth I wish to hold up to their attention the very title "Futuhat-e-Firozshahi". "Futuhat" signifies victories of Ferozshah but the surprising fact is that in all the four major campaigns of his reign he suffered crushing defeats—two in his expeditions against Lakhnauti in Bengal, and two against Thatta. The account contains absurd statements describing how the Sultan's "victorious" armies continued to fall back while the "defeated" enemy followed them in hot pursuit.

Let us now get back to examining Shams-i-Shiraz Afif's Tarikh-i-Firozshahi a little more closely. Throughout that

1. Sir H.M. Elliot's Posthumous Papers dealing with the Tarikh-i-Firozshahi of Shams-i-Shiraj Afif, as edited by Prof. John Dowson.

chronicle the author has contradicted himself several times.[1] Once he asserts that throughout the 40 years of Firozshah's reign people enjoyed complete peace, prosperity and happiness, but later[2] the author describes conditions of acute distress when foodgrains were not available even at two rupees a seer, and starving people had to resort to boiling old hide and drinking that water as soup in the absence of anything better and more substantial.

Dealing with the two Ashokan pillars said to have been transplanted by Sultan Firozshah the author tells us[3] "on the authority of good historians" that the stone pillars were the sticks with which the hefty Bheem (the mighty brother among the Pandavas) used to tend cattle. This is another proof of the utter unreliability of the Tarikh-i-Firozshahi, its author and his "authorities". He recklessly ascribes his information once to his father and then to "good historians" without realising the absurdity of dubbing the Ashokan pillars to be Bheema's sticks.

The author also gives us a long list of gardens, palaces, forts and towns as having been founded by Sultan Firozshah, and then all of a sudden lets the cat out of the bag. Unwittingly he gives us a remarkable clue to the baselessness of his claim when he says that the Sultan transplanted the stone pillars as memorials to[4] himself. A ruler who claims to have founded scores of towns, gardens, palaces and forts should not need missappropriated 'infidel' pillars to be his memorial.

The author of the Tarikh-i-Firozshahi gives us a disarming clue to the so-called Qutb Minar. He says that Sultan Firoz needed the Ashokan pillars as memorial to himself as Sultan Altmash had the stone tower to himself. This statement is significant in two ways. Firstly the author of the Tarikh-i-Firozshahi—who should know better than us—does not ascribe the tower to Kutubuddin. Thus he debunks the traditional

1. Page 84 of the Tarikh-i-Firozshahi.
2. Pages 62 to 67 of the Tarikh-i-Firozshahi.
3. Page 91 of the Tarikh-i-Firozshahi.
4. Page 95 of the Tarikh-i-Firozshahi.

claim that Kutubuddin built the tower. Secondly the author of the Tarikh-i-Firozshahi indirectly confesses that Altmash too misappropriated the earlier Rajput tower in the manner of Sultan Firoz misappropriating the Ashokan pillars as his own memorial.

This cursory examination of a cross-section of mediaeval Muslim chronicles and rulers' memoirs and of the motives which impelled their authors should suffice to convince students of history that Indian historical texts which have based themselves on these unreliable chronicles have grossly erred in material particulars. These chronicles having been written with ulterior motives, any historical material they might contain is only incidental. They were written by time-servers for axe-grinding. As such these chronicles were never intended even by their very authors to be taken seriously. They were meant only to fulfil a contemporary purpose namely humouring the sovereign and winning favours. Or where the chronicles purport to have been written by the rulers themselves or at their bidding they were intended to compel the subjects and officials to mechanically repeat the official version to drown the dreadful experiences, memories and miseries of diurnal tyranny in official bluff and bluster. Posterity has erred in over-looking this primary objective which impelled the writing of these fake chronicles. Unwarranted reliance having been placed on these counterfeit chronicles and memoirs it is no wonder that our mediaeval historical texts contain unsuspected blunders.

It is not my contention that mediaeval Muslim chronicles and rulers' memoirs be condemned out of hand. As contemporary writings they can be of great help in reconstructing mediaeval history. As stressed above they may be useful for adverse inferences if for nothing else. Even fake documents many a time provide valuable clues. What is intended to be conveyed is that they are far from truthful records.

I hope, therefore, that votaries of truth and students and scholars of mediaeval Indian history would with meticulous care and utmost caution review mediaeval Muslim chronicles and rulers' memoirs. At every stage the assertions made therein need to be subjected to a close scrutiny and careful cross-

examination. Descriptions smacking of chauvinism, self-praise and tall claims must not be accepted unless corroborated by independent evidence.

It must not be forgotten that they make suspicious, stereotype claims of the various rulers having governed their realms on the basis of lofty principles, the rulers having been great inventors, and all of them having dug canals and built serais, roads, palaces and forts.

If mediaeval Muslim chronicles and rulers' memoirs are thus studied with the vigilance and diligence urged here, in substitution of the traditional implicit reliance placed in them, I am sure, it will be found necessary to rewrite Indian mediaeval history.

It was a matter of pleasant surprise to me when I read in the **Maharashtra Herald** (a daily published from Pune) of July 11, 1988 a news report of a speech delivered at a Bombay conference by a Muslim history Professor K.A. Nizami of Aligarh University debunking Mediaeval Muslim chronicles as most untrustworthy. Such a confessional appraisal from a Muslim professor of the diehard Aligarh tradition is a rare phenomenon.

Other Muslim academics had better emulate Prof. Nizami's honesty and emerge out of the holes of their chauvinistic Islamic tutoring and bask in the sunshine of the **TRUTH** outside.

The news report ran as under—

BOMBAY, July 10: "Psychohistory" a new technique of historical enquiry delving into the mental make-up and motivations of historians in the peculiar contexts of their times, has raised doubts about the authenticity of mediaeval Indian history after the 11th century when the Arab historiography tradition began declining.

Recommending the technique advocated by French historian, Fustel De Coulanges to Indian researchers, the former history professor of Aligarh Muslim University, Mr. K.A. Nizami has found particular fault with chronicles of court historians influenced by the later Iranian historigraphy tradition.

While the Arab historian "disdained writing the history of a ruler and instead wrote the history of an age," the Iranian historian "indulged in glorification of kings and dynasties regardless of his moral obligation to adhere to truth and testimony", Prof. Nizami observes.

"Our assessments of Muhammad Bin Tughluq, Akbar and Aurangazeb—three most interesting yet most complex personalities of mediaeval India—will remain partial and perfunctory unless the interplay of psychological factors in the approach of historians is carefully investigated", Prof. Nizami notes in "*Islamic Culture*" an English quarterly published from Hyderabad by the Islamic Culture Board.

Says Prof. Nizami, a psychohistorian alone can analyze contradictory situations and motivations to arrive at the "historic fact". A classic poser for a historian is to what extent Akbar was guided by considerations for Rajput ladies of his harem in adopting vegetarian habits, while revelling in animal hunts enjoined by the "Qubusnamah".

Historians' accounts can't be properly interpreted unless a reader first understands them, their psychology, their predilections and above all the duality of their minds, observes Prof. Nizami. For instance, Abu Al-Fazl, one of the most important historians of mediaeval India and author of the "Akbarnamah" recording the achievements of Mughal emperor Akbar, laments in a letter that "I have become a slave of dirhams and dinars."

Prof. Nizami analyses that whenever Abu Fazl found his assessments of a situation running in a different channel from the emperor's, he very artistically hid himself in a plethora of high sounding words or quietly let out his views in abstract and philosophical language.

"Wherever his florid style begins to soar higher, wherever his philosophic ideas become more abstruse, he (Fazl) is always facing some psychological situation."

Accounts of Iranian historians, notes Prof. Nizami, cannot be regarded as comprehensive or truly reflective of their times, as they dedicated their works to ruling monarchs and consider-

ed any reference to common man or his problems as derogatory to the art of history writing.

The Persian Renaissance after the 11th century converted "*The history of the age*" into "*The history of the kings*" and towards the beginning of the 13th century, historical works were written in Persian in all countries from India to Asia Minor. Prof. Nizami's conclusions are also borne out by accounts of British historians.

"Muhammadans, unlike the Brahmans, always have shown a liking and aptitude for writing of professed histories, so that every Muslim dynasty in Asia has found its chronicler," eminent British historian, Vincent Smith observed in his "*India in the Muhammadan Period*" first published in 1920 as the second part of the "*Oxford History of India*."

Years earlier, Sir Henry Elliot commenting about the Muhammadan period in his *History of India as told by its own Historians* criticised instances of "fabricated catalogue of manuscripts and chronological tables of Moghul Dynasty." (PTI)

Prof. Nizami's appraisal that Muslim chronicles being sycophant notings of court stooges are not wholly reliable is welcome so far as it goes. But it does not go far enough. It is only a vague general summation. In that it still sticks to the typical mentality of a Muslim Indian of appearing to bé very forthright and impartial without conceding anything concrete.

He should have added that those chronicles have misrepresented captured Hindu edifices and townships as having been raised by invading Muslims ; they have camouflaged the hideous atrocities of the ruling Islamic junta, they have sung praises of cruel, dissolute fakirs as great Sufi saints, and painted the horror and misery of Islamic rule as enrichment of Hindu culture. The failure on Nizami's part to identify specific disastrous consequences of chauvinistic Muslim writings illustrates how even so-called enlightened Muslims even when appearing to be very just still veer away from the naked and horrid truth which shows Islam in a bad light.

Readers must therefore be very cautious when they come across historical accounts written by Muslim and Christian

writers. Because both those faiths were spread through force and fraud. Consequently they have destroyed lot of history and distorted the remainder.

Right thinking people of Europe and America and of Muslim regimes from Afghanistan to Algeria must realize that even their own real pre-Christian and pre-Mohamed history has been suppressed and they have been nurtured on a fake history concocted by their fanatic subjugators. That history must be repudiated and the pre-Mohamed and pre-Christian history of humanity's primordial Vedic unity must be revived.

Myth of the Indo-Saracenic Theory of Architecture

Another blunder of Indian historical research is the misplaced belief in the existence of so-called Indo-Saracenic monuments, and the formulation of a so-called theory based on them.

As already observed by us all mediaeval monuments including the Taj Mahal, Humayun's Tomb, Akbar's Tomb and the so-called Kutub Minar are pre-Muslim Rajput buildings. The only Saracenic element in some of them is confined to Arabic etchings and some superficial tampering. It is like somebody stealing somebody else's metalware and etching one's own name on it. In that case just as the engraver cannot be credited with the manufacture of the metal-ware for the mere fact of ownership through conquest and etching one's own name on it, similarly the captors and appropriators of mediaeval monuments cannot be claimed to be monument-builders.

The myth of the Indo-Saracenic architecture theory is rooted in the misplaced belief that the Taj Mahal and other monuments were built by this or that Muslim ruler. Since we have already proved that the Taj Mahal and other tombs and mosques existed as Rajput palaces and temples in pre-Muslim times, the Indo-Saracenic theory of architecture has no basis.

If we analyse the term "Indo-Saracenic Architecture Theory" it signifies monuments built in "Indo" style by "non-Indos i.e. Saracens." So the very name of the theory implies the admission that the monuments are built entirely in the Indian, Hindu, Rajput, Kshatriya style. When that is admitted then whether the monuments were actually built by Saracens or existed before their invasions into India, remains merely a

matter of evidence. And we have already cited overwhelming evidence and can produce much more to prove that every one of those monuments existed in pre-Muslim times.

This mythical theory has not only adulterated Indian histories but has also infected architectural text books. Hence it needs to be thoroughly debunked. Past, present and future architects might despair of this task of disowning and jettisoning a basic concept of their profession. We would like to assure them that the task is not as overwhelming and formidable as it looks. All that needs to be done is to delete the word "Saracenic" from architectural text books wherever Indian mediaeval architecture is referred to. Let that architecture be referred to and studied as purely Indian mediaeval architecture with a little superficial Saracenic tinkering such as engravings and at random insertions as ad hoc fillings of stones dislodged when the buildings were stormed or deliberately hammered down in iconoclastic fury.

Several other sharp considerations too help us prick and deflate the Indo-Saracenic Architecture Theory bubble.

1. Taimurlang, Al Biruni and other aliens have confessed a feeling of wonder at seeing Indian river ghats and magnificent, towering, massive sculpture. Implicit in that wonder was a confession of their inability to build anything approaching it.

2. Mastery in sculpture presupposes certain highly developed skills carefully nurtured and practised over a number of generations. Invading West Asian hordes consisted of illiterate, uncultured, uncouth desperados unskilled in any human arts except fighting.

3. High sculptural talent presupposes a certain refinement of temperament. The invaders perpetrating unheard of barbarities were innocent of any refinement basically essential for being good, artistic builders.

4. Had the invaders been really great builders they had their own sandy stretches to build on. They need not have incurred the odium and risks of aggression to capture other lands.

5. Had the invaders been real great builders they would not have imitated the Hindu style of building.

6. Had they been great builders in their own right they would not have merely grafted their so-called own pattern of arch and dome on the Indian style of architecture as is misleadingly alleged. The dome and arch styles in India are all Indian. They were not introduced to India by aliens. Anybody who brings his own arch and dome would ipso facto bring the entire under-structure with it too because the dome and the arch pre-suppose a certain under-structure. The dome and the arch could not have been developed just in the air by Saracens. Had they really developed a special type of arch and dome they would have had a special building style entirely their own from the foundation upward.

7. Any similarity that exists between West Asian monuments and Indian arises from the fact that Taimurlang and others drove Indian craftsmen at sword-point to their own native lands to build tombs and mosques similar to Hindu buildings in India. Taimurlang confesses to this in his memoirs (autobiography).

8. It has been illogically asserted that because most of the craftsmen were Hindus or Indians monuments ordered by Muslims happen to be replete with Indian motifs and traits. This is sheer casuistry. The British rulers of India got their churches built with the help of Hindu and Muslim labourers and craftsmen and yet their churches do not contain a single motif of Islam or Hinduism.

9. Proponents of the Indo-Saracenic theory of architecture have bypassed certain inconvenient questions. In order to justify their mythical theory they also asserted that Muslim invaders who ordered mediaeval monuments only laid down broad specifications leaving it to the sweet will of Hindu labourers to cram the design with their ornate patterns and motifs. It is conveniently forgotten that this is impossible. Firstly, fanatic Muslims for whom Hindu motifs, ornamentation and images were anathema would never permit any Hindu trait in specially ordered buildings. Secondly, no artist or architect worth the name will be satisfied with laying down only the broad pattern of a new edifice. He will work out the creation to the last detail. Thirdly, when there are thousands of labourers and craftsmen working on a building if the details were left to them the whole project will end up in nothing but confusion because the thousands of workmen will all be of different backgrounds, strata, artistic attainments and temperaments. Besides, workers were always a mixed group of Hindus and Muslims. And nothing but chaos would result if they were left to fill in minor details of design as per their individual predilections.

An architect has to give the workmen a design completed to the last detail. Allowing individual workmen to fill in details of design and pattern according to their own whims and fancies is just not done. It is impracticable. That myth was invented by Western scholars unable to explain why allegedly Muslim monuments followed an entirely Hindu plan and design.

10. It need not be stressed that it is the man who pays the piper that calls the tune. This shows that the ornate, Hindu type of structures could not have been commissioned by Muslims. Had they commissioned them they would have insisted on the buildings being entirely in their own style.

11. Had the mediaeval buildings been of Muslim authorship their frieze patterns and decorations would not have shown signs of tampering as are seen in the so-called Kutub Minar and surrounding structures.

12. In fact even the tombs and mosques in East Asia are earlier Indian temples and palaces because it has already been proved that Indian rule once extended upto Arabia. The Soor-Sadul sculptural drawing in the so-called Taimurlang Tomb at Samarkand is proof that Taimurlang was buried in an erstwhile Indian palace because Soor-Sadul is the Sanskrit term Soorya Shardul meaning the sun and the tiger—which is exactly what the sculpture depicts.

13. Had the alien rulers really built any monuments they would not have built only tombs and mosques without hundreds of corresponding palaces.

14. The invaders had come to exploit and lord it over but not to toil and build.

15. Their reigns were full of turmoil and unrest caused by incessant offensive and defensive campaigns, internecine warfare and revolts. They, therefore, did not have the time and peace to commission huge buildings.

16. India's alien rulers did not have the fabulous wealth necessary to order stupendous buildings. All the wealth that they gathered by plunder had to be constantly doled out to henchmen, clamouring noblemen and the inmates of teeming harems, in addition to the fitting out of costly expeditions. Akbar's treasurer once did not have even the paltry sum of Rs. 18 as mentioned by Vincent Smith and Dr. Ashirbadi Lal Srivastav.

17. The Muslim invaders being of diverse nationalities like Afghans, Persians, Turks, Arabs, Kazaks, Uzbeks and Abyssinians, and of diverse strata from princes to slaves, could not all display the same vigour and the same penchant in ordering huge monuments—all tombs and mosques and all in the ornate Hindu style. The fact that all buildings supposed to have been built by this heterogenous group over a millennium happen to be identical proves beyond doubt that they are all usurped Hindu buildings.

18. If during their 1100-year rule in India the Muslims would have developed a special fondness for Hindu architecture, as is misleadingly alleged, that would have by now become a habit with them and even in this 20th Century we would have seen Muslims, build their mosques and homes like Hindu temples and homes. But what we notice is quite different. No modern mosque contains even a single Hindu trait or motif from the plinth to pinnacle. This is further proof that they never adopted the Hindu style. Therefore, what appear to be mosques and tombs in the Hindu style are in fact earlier Hindu buildings appropriated to Muslim use.

19. The argument that Muslims demolished old Hindu buildings and reconstructed other buildings from the same material is also an attempt to cover up the many illogicalities

which proponents of the Indo-Saracenic theory of architecture find it hard to explain.

Let us presume that the so-called Kutab Minar is a Hindu building. If a Muslim conqueror intends to dismantle it and use its material to erect another building he would either have to blow up the tower from its base or send up workmen in an unending procession to the top to dislodge every stone and carefully bring it down all the way. Then he would have to number them and lay them out in neat rows pile upon pile. This will be nothing but quixotic because it will involve a huge waste of effort, time and money. Most of the dislodged stones would chip off in the dismantling process and turn out to be useless for subsequent use. When the entire structure is dismantled the whole foundation will have to be dug up for a building with a new design. Since the Kutub Minar is a round structure its stones would be useless for a square or rectangular structure. That means that by dismantling a Kutub-Minar its stones can be used only to re-erect the same tower over again. And who would be so stupid as to dismantle a huge tower and re-erect it stone by stone and boulder by boulder once again for some dubious satisfaction. And even if such a one is re-erected the credit for the structure would have to be given only to the original builders for their designing the building and cutting and fashioning the stones to the required specifications. Moreover even the hypothetical rebuilding of the Kutub Minar from the debris of the previous, dismantled tower would be an impossibility because most of the stones damaged and chipped off in the process of dismantling would not fall into place as before. It is common experience that in the case of a shop-front shuttered up with wooden planks unless the planks are carefully numbered they do not fall into place.

20. One very important consideration is that while India has had a very elaborate and masterly Shilpashastra *i.e.* a science of architecture, ancient and mediaeval Muslim world has had nothing corresponding to it.

Any community claiming architectural skill must have basic treatises describing structural forms and strength of materials used in construction. Ancient and mediaeval India had these. The invading Muslims had none.

Going a step further we may say that invading Muslim armies were predominantly illiterate not to talk of any higher and elaborate skills they possessed.

If, therefore, there is close similarity between mediaeval Indian monuments and those in Muslim countries of West Asia the conclusion is clear that those monuments were erected with the help of Indian architects, engineers and workmen.

Accounts of Mohammad Ghazni's and Taimurlang's invasions confess as much when they state that taken aback by the beauty and grandeur of Indian palaces, temples and river ghats the otherwise barbaric invaders used to spare skilled workmen and technicians from mass massacres only to drive them at sword point to West Asain lands to have tombs and mosques built comparable to Indian monuments.

We must, therefore, reverse the current concept, and say instead that instead of Muslim architects and engineers having designed and built mediaeval Indian buildings it was Indians who built West Asian monuments.

21. Another point to be noted is that all extant Indian mediaeval monuments have been built according to the Indian Shilpashastra specifications even if they appear superficially to be tombs and mosques. Visitors to Indian monuments have through several centuries of tutoring come to associate very strongly the square, rectangular or octagonal building shapes capped with domes with inseparable characteristics of Muslim tombs and mosques. This is perhaps a unique instance in world history of how falsification of records and mere grafting of sepulchral mounds inside buildings and arches rid of Hindu images can mislead the whole world including students of architecture into forgetting that the buildings are built entirely to Hindu specifications, and believing that they were commissioned as Muslim tombs and mosques.

Even the consideration that those same motifs and styles are nowhere followed in contemporary Muslim tombs and mosques does not seem to disturb or bother the historical, archaeological and architectural dogma of so-called experts.

A few quotations from books dealing with the topic should

help, it is hoped, to bring home to the reader the false bottom of the Indo-Saracenic Architecture Theory.

In THE INTELLIGENT TOURIST'S GUIDE TO THE GLORY THAT IS BIJAPUR the author S. Padmaraj observes "There is no evidence at Bijapur (which is the city with the famous Whispering Gallery and many so-called Muslim tombs, mosques etc.) of any foreign influence but very strong evidence of Hindu tradition adopting itself to the Muslim requirements. There is not a detail in the splendid buildings at Bijapur that cannot be explained as the logical sequence of India's living building craft. To understand the buildings of the Muslim (?) Bijapur the student must first turn to the Hindu Vijaynagar (famous capital of a mediaeval Hindu empire)."

In the KARNATAK DARSHAN volume presented to an Ex-Minister, Mr. Diwakar it is stated about the Whispering Gallery that "To the north is an octagonal chamber which seems to have not been used at all."

It has already been observed in connection with the Taj Mahal that the octagon is a purely Hindu shape. Moreover the unused chamber is an indication that the use of the Whispering Gallery as a Muslim tomb was an afterthought in which no use could be found for every chamber of the earlier Hindu building.

In the book TEMPLES, CHURCHES AND MOSQUES by Mr. Yakub Hasan it is stated on page 165 that "A peculiar style known as Saracenic was invented... Muslim architecture of one country differs from the Muslim architecture of another."

The false claims in the above sentences become apparent on a critical study. If Mr. Yakub Hasan claims that a new Saracenic style was developed he should produce the necessary treatises of the style. Secondly the admission that Muslim architecture of one country differs from that of another is clear proof that the Muslim invaders used earlier indigenous buildings as tombs and mosques and staked a false claim to have built them themselves.

In the India Society's journal titled ARTS AND LETTERS the article 'Akbar the Master Builder' contains a characteristic

sentence. It says "The largest tombs at Delhi are circular in plan or rather polygonal, the central tomb chamber being surrounded by an arcade, a plan which has ancient origins."

This sentence again underlines how all students of archaeology and history have been mistaking ancient Hindu buildings to be original Muslim creations merely because some Muslim tombs have been grafted in them.

In the article VISHNUDHVAJA...REVIEW, Vol. XLI pp. 139-154, of the year 1962 of the Bhandarkar Oriental Research Institute, the author writes "Professor K. Chattopadhyaya, Research Director, Sanskrit University, Varanasi, informs me that Mahmud Ghazni took the models of the Delhi Manar (so-called Kutub Minar) with him to Ghazni for a similar construction there. He carried away Hindu masons from Mathura to build his mosques and palaces at Ghazni and the Hindu architects built the isolated manars at Ghazni like the Qutb Manar."

Shri V.S. Bendre a noted historian observed in the paper that he read at the Indian History Congress, Calcutta session, 1955 that "Akash Bhairav Kalpa"—a Sanskrit manuscript gives detailed dimensions and even the qualities and the strength of the various kinds of strongholds and details of the dimensions of walls, towers and doors have been defined and curiously enough these appear totally perfect with what is left at present in the ruined forts." (Paper titled "Urgent Need for the Study of Literature on Science and Technology of Olden Times, published in the Ruparel College Publications, Bombay).

Sholapur fort is likewise a perfect example of ancient Hindu fortifications and yet current texts falsely claim that the Muslim ruler Yusuf Adil Shah of Bijapur erected the fort in 1478. The falsity of the claim can be exposed by several clues. Firstly the gigantic fort cannot be constructed in one year. Secondly, before Yusuf Adil Shah, Sholapur, an ancient city, had a fort from time immemorial. Thirdly there are several temples inside. Of two identical temples one has been turned into a mosque. There is yet another Shiva temple, which has

been badly damaged by the Muslim conquerors' iconoclastic fury.

The consummate engineering skill of ancient India is testified by a world famous irrigation specialist Sir William Willcox in the following words: "Following the genius of your country, your ancient writers described the physical facts they were writing about in the Puranas in spiritual language, but facts were there all the same. Every canal which went southwards, whether it has become a river like Bhagirathi, or remained a canal like the Mathabhanga, was originally a canal. They were lined out and dug fairly parallel to each other. They were spaced apart and placed just about the distance apart that canals should be placed. I remember quite well when I began to line out a system of canals for the irrigation of the country, I was astonished to find everywhere that a so-called 'dead-river' on the map was just where a canal should be placed."

This should open the eyes of historians to the fact that claims in Muslim chronicles like the Tarikh-i-Firoz Shahi that alien Muslim rulers dug canals are false. The canals they point out were old canals dug before the Muslim invasions by Hindu rulers. As barbarian hordes sweeping across India they did not have even ordinary elementary education not to talk of highly developed skills and technical knowhow.

About Indian expertise in town-planning Mr. V.R. Ayar in his book TOWN-PLANNING IN ANCIENT DECCAN quotes the famous town planner Mr. Patrick Geddes to say about Conjeevaram "Here is not simply a city made monumental by great temples and rich and varied by innumerable minor ones; what rejoices me is to find the realization of an exceptionally well-grouped and comprehensive town-plan; and this upon a scale of spacious dignity; combined with individual and artistic freedom to which I cannot name any equally surviving parallel...."

If historians and archaeologists will similarly study Old Delhi they will find in it the common ancient Indian planning technique of laying down a central axial road and planning winding residential lanes around it to form a security-cocoon protected by a peripheral wall. In the case of Old Delhi

Chandni Chowk is the axial road with the king's palace (the red fort) at one end and the temple of his hereditary deity—which was also the protective deity of the township—(now turned into the Fatehpuri Mosque)—at the other, around which Old Delhi was built centuries before the Moghul emperor Shahjahan. The notion that it was Shahjahan who founded Old Delhi is baseless. The same holds true of all ancient walled townships which still exist and thousands which got destroyed and burnt down in India's deadly struggle with Muslim invaders.

Considerations like those cited above should be enough to prove the illogicality and mythical character of the so-called Indo-Saracenic Theory of Architecture. No mediaeval Saracenic architecture exists in India and even abroad. All historic buildings in so-called Muslim countries from Afghanistan to Algeria are of pre-Muslim origin. Muslim captors only scrawled the Koran on the exterior and planted real or fake cenotaphs inside. For instances when a fancied grave in Shah-i-zind monument in Russia, was dug up it did not reveal any human remains. Similarly Tamerlain's grave inside a huge palace in Samarcand if explored is likely to be a hoax.

Here are a few cut and dry hints to debunk the claims of fancied Muslim buildings.

1. If the stone used is of ochre colour it is not an Islamic building.
2. If the building has symmetrical features such as pairs of towers or pairs of staircases it is not Islamic.
3. A building claiming to be a mosque or a tomb must never be multi-storeyed.
4. If the entrance or the Qibla (prayer niche) are not accurately aligned to the Kaba it is not a Muslim structure.
5. If a so-called Muslim shrine has a perambulatory passage or a tradition of perambulation it is a captured vedic shrine.
6. A building having any octagonal feature is non-Islamic. Notice how most domes have at their base a 4 to 6 inch narrow octagonal plinth strip. That is an unmistakable Hindu feature.

7. Edifices with decorative designs inscribed, inlaid, embossed or painted on its walls are never Muslim.
8. Towers with over a dozen steps must never be misunderstood to be a Muslim Muezzin's shouting towers. A muezzin who is required to climb and unclimb hundreds of narrow, dark, winding steps five times a day to sound the prayer call will be a nervous wreck in no time. He will resign such a job and run away.
9. A building which has a built-in drum house (alias music house) is never of Muslim origin.
10. A building with a dome is seldom of Islamic origin.
11. An Islamic building should not have generally more than one minaret. Unsymmetrical minarets are an Islamic feature.
12. Buildings with more than one dome and one Qibla (prayer niche) are never Muslim because they cannot be all alighed to the Kaba at the same time.
13. Domes and buildings with decorative lions, tigers, and other animals and lotus patterns are never Islamic.
14. Buildings with three, five or similar symmetrically placed domes are never Islamic.
15. A building with irrelevant, frivolous Islamic overwriting is a usurped pre-Islamic edifice.
16. A building studded with graves is captured property.
17. Buildings in ruins splattered with Islamic writings. or graves are also captured un-Islamic property.
18. Palatial tombs of dead potentates without corresponding mansions are other people's captured property.
19. Koranic or other Islamic inscriptions interspersed with un-Islamic decorations are a sure sign of Islamic usurpation of that edifice.
20. An edifice said to be a mosque or mausoleum must never have oversize, surplus, unaccountable accommodation.
21. A mosque and a non-mosque if of identical size and shape the mosque should be deemed to be an hoax.

22. A building with no minaret or with more than one minaret can never be a genuine mosque.
23. A Muslim mausoleum must never have any minarets.
24. An Islamic ceiling must have no chain hanging from the concave top centre. Such chains are a feature of Shiv Temples to hang water-dripping pitchers.
25. Accoustic gimmicks associated with historic edifices are an un-Islamic feature.
26. Historic structures with Vedic, Hindu, Sanskrit names (such as Golconda fort or Taj Mahal *i.e.* Tejomahalaya) must never be deemed to be Muslim.
27. Structures with unmeaning, frivolous names such as Gol Gumbaz are never Muslim.
28. Ravaged structures must always be identified to be of non-Muslim origin.
29. Graves inside palatial buildings, with no names inscribed must be deemed to be fakes.
30. Buildings with water channels, cascades etc. are never Muslim.

Readears who meditate on the above guidelines will soon be able to discover that not a single building or township around the world ascribed Islam was founded or built by Muslims. Islam only misappropriated other peoples' property.

Myth of the Mogul School of Painting

The belief that there is anything like a special Mogul style of painting is unfounded. What is known as the Mogul school of painting is nothing but the same age-old Rajput style of painting continued. The Mogul court and for that matter the courts of all mediaeval alien rulers in India reeked with sodomy, drinking orgies, sexual revelry, eunuchs, plotting and counter-plotting, murders and massacres, and destructive and demolition fury. Even a first standard student would find it impossible to concentrate on his studies in such an atmosphere. To assert that in such an atmosphere profound and noble arts like those of drawing and painting which need peace, prosperity, learning and single-minded devotion and concentration, received any special fillip and patronage is an unwarranted conclusion.

Fine arts can never prosper in an atmosphere surcharged with hate, torture and massacres which were the hallmarks of Muslim rule in India. The few artists who eked out a precarious livelihood by practising painting and sculpture continued an ancient art for which 'Mogul Art' is a blundering misnomer.

Islam is the very antithesis of all art since the Koran forbids all decoration as well as the sketching of any living being. That is why there are no statues in Islam. Muslims do not know how their Allah looks like or how their own prophet Mohamed looked like. Muslims are disallowed from seeing the face of any woman because of the feminine burqa. A doctor called in to attend a Muslim woman patient had to feel the pulse of the outstretched hand but was not allowed a glimpse of the sick face. Can any art grow or thrive in such conditions.

Therefore caricatures made during Muslim rule must not be misunderstood to be Muslim art. Those were absolutely of the Hindu style known variously as the Garhwal School or Basholi Style or Rajasthani Art and so on. Even when a Muslim did the sketching he was either a Hindu convert or a Muslim apprentice forced to earn a living against Islamic taboos. Even the facials of Mogul queens which adorn history books are sheer modern imaginary forgeries since none was allowed to gaze at them.

Blunder No. 6

Myth of the Development of Music in Mediaeval Muslim Courts

What is true of painting also holds good for music. The only great musician associated with the court of any mediaeval alien ruler in India, is Tansen. But the credit for his attainments does not belong to Akbar at all. Tansen was already a famous and accomplished musician before he had to be surrendered to Akbar by Tansen's erstwhile Rajput patron. As observed above, the atmosphere in mediaeval Muslim rulers' courts reeked with all vicious attributes in which no profound arts could flourish. Far from fine arts flourishing they became degraded to abyssmal depths. We notice in the Ramayana and the Mahabharata and in accounts of subsequent Kshatriya rulers that dancing, painting, music, poetry and sculpture were considered as accomplishments and refinements befitting even great warriors and scholars. But in our own times we find parents reluctant to send their own daughters to music and painting classes. This great transformation, degradation and dethronement of the fine arts from their high sacred pedestal to their present relegation to a status of hate and suspicion came about because of the prostitution of those arts, their misuse and association with drinking orgies, sexual revelries and amorous songs during mediaeval Muslim rule in India.

History must, therefore, not only renounce the notion that the fine arts received any encouragement during mediaeval Muslim rule but reverse it and assert instead that the fine arts were degraded to a lowly status of hate and ignominy during that period.

It may also be mentioned here that the invention of stringed and other musical instruments like the Sitar credited to Muslim rulers' patronage is all part of that pressure propaganda which

for over a millennium tried to gloss over all atrocious realities of mediaeval misery with nostalgic accounts of imaginary attributes and attainments. The Sitar for instance derives its name from the Sanskrit term "Sapta-tar" signifying an instrument with seven strings. As such it is a very ancient instrument.

Indian music is of such remote antiquity that we are unable to trace its formative period. We hear of it only as a fully developed art from the remotest times. To say that such an art received any special encouragement in the vicious environment of mediaeval Muslim courts is irrational.

The entire musical tradition of India emerges from the Samaveda millions of years prior to Islam. Its classical treatises are exclusively in Sanskrit. The teaching tradition is of the Gurukul system. Its tunes are woven around Lord Krishna or Shiva or the Typically Indian seasons such as the spring and the monsoon. All this has no connection with Islam. Yet when many Muslims practise and pursue music they do so in spite of being Muslims. That is they are all of Hindu descent who were tempted or terrorized to turn Muslim. Chauvinists have floated baseless myths attributing some tunes or singing style or musical instruments to Amir Khusro or Abdur Rahim Khan Khana.

Blunder No. 7

Myth About the Mogul Garden Art

The term Mogul Gardens applied to the garden of Delhi's Rashtrapati Bhavan is a misnomer. We have already observed that all mediaeval monuments in India, be they tombs or mosques, are earlier Rajput palaces and temples. As such the geometrically patterned gardens around them represent the Rajput garden style and not the Mogul. Histories tell us that Arabia and Sind which are now deserts were well vegitated and irrigated lands during the early Christian era when those lands were still under Indian Kshatriya rule. Soon thereafter however, when the era of alien invasions and destruction started scientific methods of agriculture and waterworks fell into neglect. Subject to plunder and destruction and insecurity of life and limb all civilized life and pursuits ground to a halt. People had to flee to the forests for protection. Histories tell us that before the start of Muslim invasions of India there used to be a broad well-maintained 400-mile highway, almost an arcade with tall shady trees planted on either side of it, from Lahore to Agra. The invaders ruthlessly cut down those huge trees for camp and kitchen fires and never cared to maintain the great highway. As a result that great highway survives only in name. This is only a typical instance of how Indian civilization and prosperity got wrecked and ruined during the millennium of Muslim rule in India beginning with Mohammad Kasim. Indians were driven from their majestic mansions to seek shelter in wild forests and desolate country. They were ruthlessly ferreted out of their homes like rodents and reptiles. It is that long period of 1100 years of destruction and non-productive hibernation which is really responsible for the present anaemic economy of India which refuses to pick up economic health despite vigorous

efforts because 1100 years of bleeding mischief and exploitation of all resources cannot be made good with a few Five-Year Plans.

Ancient accounts tell us that there used to be lush gardens and prosperous orchards in Sind, Afghanistan, Persia and Arabia before those regions were reduced to arid wastes by centuries of Muslim turbulence. Those lands boasted of verdant fields and beautiful gardens in the pre-Muslim era when Indian Kshatriyas ruled in those regions as has been explained elsewhere in this book.

Invasions are undertaken to ravage and not to plant gardens. Napoleon and Hitler who invaded Russia did not lay any gardens there. Will anybody plan an invasion of Britain just to teach the British how the Hyde Park in London could be made more beautiful ? Therefore the concept that invader after Muslim invader laid gardens galore in India is a despicable, motivated Islamic falsehood perpetuated by gullible British scholars.

Perhaps in the 1970's Senator Moynihan was American ambassador in New Delhi. His wife once drove to Dholpur guided by an erstwhile fief holder of that native state. Since invader Babar refers so some garden around Dholpur as "My garden" Mrs. Moynihan who was perhaps browsing through Babur's Memoires (as part of her effort to know something of India's history) the previous night, fancied that the garden that she was tramping about, three miles from Dholpur city, was the one planted by Babur. She gleefully announced that as a pleasant discovery. Equally ignorant newsman flashed the news. Both of them were ignorant of the fact that when Babur referred to it as "my garden" what he meant was the garden existing in the territory captured by him, as Napoleon would refer to gardens overrun by him during his Moscow campaign or as Hitler overrunning Stalingrad would refer to gardens there as his gardens.

Babur's memoires mention employing labour to maintain his gardens in Fatehpur Sikri etc. That only means tidying up of some conquered gardens.

Babur lived in India only for four years (1526-1530 A.D.). Being an invader he had to wage constant wars against local rulers. As such he could never think of planning and planting gardens.

Mrs. Moynihan's hasty conclusion is a typical instance of how Westerners dabbling in Indian history from a third-person point of view have saddled Indian history with wrong conclusions.

Mythical Golden Periods Under Alien Rule

Our histories nostalgically describe some periods, such as the reign of Shahjahan, during the 1100 year stretch of alien rule beginning with Mohammad Kasim, as "golden ages". This is a gross perversion of truth. A period during which sons of the soil were murdered, massacred and ruthlessly persecuted, their property confiscated without rime or reason, justice was relegated to the whims of religious fanatics, revolts, famines and warfare were endemic, can with no justification be regarded even as a normally good period. How can an era in which all the natives of a country, who form a vast majority of the helpless subjects of an alien monarch, are regarded as second class citizens and condemned to a third rate existence through sheer sufferance, be regarded even as a tolerable age ? The whole period of 1100 years must be regarded as a harrowing age. A refusal to recognise this truth amounts to equating cruel aliens with kind and enlightened native rulers, persecution with tolerance, massacres with filial protection, famine with abundance, poverty with riches, scarcity with prosperity, rape and rapine with honour and order, confiscations with security of property and religious fanaticism with freedom of worship. Indian histories must, therefore, not only be suitably amended but in many instances its conclusions will have to be thoroughly revised and roundly reversed.

Key Principles for a Correct Appraisal of Indian Mediaeval History

Our discussion heretofore should convince the reader that since mediaeval Muslim chronicles are pieces of flattery and no serious historical records, they must be carefully sifted for contemporary evidence from an enormous amount of falsehood. That the great historian Sir H.M. Elliot was of the same opinion may be gauged from his very succinct remark in the preface to his eight-volume critical study of mediaeval Muslim chronicles, that the history of the Muslim era in India, "is an impudent and interested fraud."

Unfortunately subsequent students and scholars of history have not paid enough attention to the import of Sir H.M. Elliot's profound observation.

It is ironical that Sir H.M. Elliot himself perhaps was unaware of the far-reaching import of his finding. He and others like him who were convinced of the "fraud" still did not correctly fathom its depth. Apparently they were taken in by tall claims or slippery assertions that mediaeval monuments were built by alien Muslim rulers, saints, noblemen and the like. Sir H.M. Elliot himself was unwittingly cheated into believing that the innumerable mediaeval tombs and mosques were genuine original constructions while they are in fact earlier Rajput palaces, mansions and temples which were appropriated for own use by conquering Muslims.

This necessitates the formulation of principles for the correct interpretation of mediaeval writings. These key principles are as under :

1. Claims in mediaeval Muslim chronicles that a certain sultan or badshah or for that matter any nobleman or commoner "destroyed temples and built mosques" only mean that

what they in fact "destroyed" was only Hindu worship, and what they "built" was Muslim worship in the same building. The building was never destroyed. A temple or palace or mansion was just appropriated for use as a mosque or a tomb by throwing away the image (if it was a temple) and inscribing a few Koranic stanzas on its walls. Therefore, when reading mediaeval chronicles readers must be on their guard when they come across phrases like "destroyed temples and built mosques." That phrase had a special connotation which has been explained above. The writers themselves meant them to be nothing more. Scholars and students of history may take heed that the phraseology of conquering alien invaders has peculiar overtones, undertones and connotations. A literal interpretation of the words the invading aliens used is highly misleading. This is exactly what has happened with regard to extant mediaeval monuments in India.

2. Because of the penchant of the invaders to stake false claims to Hindu buildings it is likely that false inscriptions too were implanted on the buildings. In some cases mediaeval monuments were used by alien invading rulers in India as mere slates. Attempts to connect those inscriptions with the origin of monuments on which they have been etched have resulted in nothing but discomfiture. A classic instance is that of the inscriptions on the so-called Buland Gateway of Fatehpur Sikri. Historians differ on whether the gateway was raised to commemorate Akbar's victory in the Deccan or over Gujarat. They do not suspect having been completely misled. Fatehpur Sikri with all its extant monuments was conquered by Babar two generations before Akbar from Rana Sanga.

Historians would do well to critically examine the inscription on what is believed to be the (main mosque) Jama Masjid in Agra. The inscription says that Begam Jahanara built it. Jahanara who spent her later years sorrowing and nursing her incarcerated father had hardly any money even to make both ends meet. Moreover a close examination of the building and the huge basement, that the chronicles say the building has, do not justify the inscription claim.

3. The monuments in which saints like *Nizamuddin*, Moinuddin Chisti, Qutbuddin Bakhtiar Kaki, Salim Chisti lie

and the Mohd. Ghaus tomb near Gwalior were not built after their death. Historians may closely examine these buildings. They would find that in the wake of Muslim conquests their saints lived in battered ruins as fakirs always do. When they died they were buried in their "living quarters." That is why all the tombs mentioned above all look like ornate temples and having been in ruins even at the time of original occupation by the Muslim saints, present no coherent plan.

4. That brings us to another key principle for the correct understanding of mediaeval Muslim chronicles, namely that the tombs of rulers like Humayun, Akbar, Sher Shah (at Sasaram in Bihar), the Lodi Tombs (in Delhi), tombs of princes like Khusru (at Allahabad, Khusru Bagh), and tombs of noblemen like Safdarjang and Abdurrahim Khan Khanan in Delhi were the palaces and mansions in which they lived while alive. More accurately we may say that those individuals died in the very buildings in which they lie buried or are supposed to have been buried. Those palaces and mansions were captured from earlier Rajput rulers. That is why they are so spacious, massive and ornate in the Hindu style. It is historically and academically absurd to regard those buildings as products of Indo-Saracenic architecture. It must be realized that they were captured and occupied Rajput palaces, mansions and temples. Thus Sikandra was a captured Rajput palace in which Akbar died and was buried. The same holds good of what is known as Humayun's Tomb and of the other mediaeval tombs throughout India and abroad, broadly speaking.

5. Claims in Mediaeval chronicles about invading alien Muslim rulers having founded cities are unwarranted. In mediaeval Muslim parlance "founding" cities meant merely rechristening earlier cities. This should be clearly understood. Thus Ahmedabad was not founded by Ahmadshah but just conquered by him and christened in his own name supplanting the earlier name of Rajnagar alias Karnavati. Tarikh-i-Ferozshahi naively states that while Ferozshah was poised to strike at Delhi in the contest for the throne after the earlier ruler had died, a son was born to him, and in commemoration he founded a township just where he was camping. Since the son's name was Fateh Mohammad the township was named Fateha-

bad. Such puerile claims have misled historians. What was in fact done was that an existing ancient township was named after the new-born. If this is not clearly understood and false claims made by chroniclers are to be accepted as literally true then Allahabad would have to be regarded as having been founded by Allah Himself (or rather Herself because "Allah" is a Sanskrit term for a Goddess).

6. What we have said above should help us to formulate another key principle in understanding mediaeval Muslim chronicles. The principle is that not a single extant mediaeval bridge, canal, tomb, palace, fort, mosque, mansion or township to which the tourist goes out of historical curiosity is built by alien Muslim invaders. All mediaeval monuments extant in India are only an infinitesimal part of its enormous architectural wealth which got destroyed in a millennium of iconoclastic and all-destructive invasions and vandalism. The extant monuments and canals claimed to have been built by alien rulers or nobility are earlier Indian creations.

A very graphic illustration of the falsity of such claims is found in chronicles relating to Sher Shah's reign. He was a mere landlord who led a very hectic life reigning as a monarch for less than half a dozen years. Wild claims of his having built many fortresses and numerous lengthy highways have been dishonestly made by sycophant writers. They have absolutely no grain of truth. All the forts and highways mentioned existed for centuries before Sher Shah.

7. An incidental conclusion which we reach from our investigations is that wherever the name of an alien Muslim ruler or nobleman attaches to a monument he must be deemed to be the destroyer and captor of that earlier Rajput monument than its originator or builder. Thus when a recent inscription at a devastated site in Kashmir asserts that Akbar built a cistern around the source of the river Jhelum at Verinag it should be understood to mean that far from building it, Akbar destroyed the ancient magnificent Hindu temple of Verinag at the sacred source of the river. That is why we see only ruins and Hindu images at the site.

8. Mediaeval chronicles lustily refer to some "golden"

periods of mediaeval history. These claims are patently false. What golden periods could there be when 99 per cent of Indians were deeply hated by the ruling alien junta ? Taking a concrete instance we may point out that Shahjahan's reign is claimed to be a "golden period" of Indian history but I have shown in my book TAJ MAHAL WAS A RAJPUT PALACE that Shahjahan's reign was full of the most horrid cruelties for a vast majority of his subjects. When such innate cruelty was being perpetrated against most of the population could it be called a golden period ? The entire alien rule in India for over a millennium until the British took over was a harrowing nightmarish period in which rape, rapine, levy of cruel and despotic taxes, manslaughter and rounding up of Indians to be sold as slaves abroad were very common occurrences.

9. Many current concepts of mediaeval history need to be completely reversed. For instance, it has been repeatedly claimed that extant Indian mediaeval monuments were built at the orders of alien rulers by alien architects and craftsmen. Here it must be remembered that the existence of thousands of palatial mansions was itself one of the strongest pulls which attracted the predatory attentions of alien Muslim invaders. Secondly, just as the Western style of architecture is currently in vogue all over the world similarly during mediaeval times it was the Indian style of architecture which was followed throughout the world. This explains the similarity of West Asian and Indian mediaeval monuments. Hence the contrary principle we arrive at is that instead of alien Muslim designers and artisans having built mediaeval Indian monuments, it was Indian architects and workmen who fashioned mediaeval West Asian monuments. Mohammad Ghazni and Taimurlang have actually confessed to this. They have said that stunned by the grandeur and beauty of Indian temples, palaces, mansions, towers and river ghats which had no parallels in their homelands, they used to segregate skilled Indian workers before perpetrating mass massacres, and drive those artists at sword-points across the Indian border to West Asian countries to build tombs and mosques as grand as Indian temples and palaces. This proves to the hilt that West Asian tombs and mosques are similar to Indian palaces and temples converted

to Muslim use, precisely because that was the very basic intention. Therefore the principle we establish here is that far from alien Muslim architects and workmen having built mediaeval Indian monuments, it was Indians who designed, fashioned and built West Asian mediaeval monuments.

10. Most of the key principles formulated in this chapter would be found relevant in a proper understanding of Muslim history even in other countries. For instance, the principle that massive and grand tombs were the palaces of the very persons who lie buried in them, may well apply to Tamerlain's tomb in Samarkand in the Soviet Union. A drawing of the rising sun and a rampant tiger decorating its walls reinforces our findings. What is more, the drawing is known by its Sanskrit name "Soor-Sadul" (Soorya-Shardul) meaning the "sun and the tiger". The existence of an "infidel" drawing and its Sanskrit name prove that Tamerlain was buried in an earlier captured Hindu palace in which he used to live.

11. False claims in mediaeval Muslim chronicles sometimes afford us a glimpse of earlier Rajput rulers' archives which were captured and burnt by the conquering aliens. Thus for instance Sir H.M. Elliot has pointed out in his critical study of the Jahangirnama that Jahangir's false claim to have installed a gold chain of justice in his palace at Agra was plagiarized from accounts of Anangpal's reign. Such nostalgic claims, therefore, far from applying to India's alien rulers, afford us a glimpse of accounts of earlier Rajput rulers' reigns, destroyed by their alien successors.

12. Claims in mediaeval Muslim chronicles sometimes lend themselves to adverse inferences. A broad, shaded highway connected Lahore and Agra, and perhaps extended right upto Attock on the Indus. The shaded trunk road existed from times immemorial. But during successive Muslim invasions the highway was almost destroyed from lack of maintenance and constant heavy marauding traffic. Huge trees that lined the highway on either side got hacked by the invaders for cooking food and heating water when they camped by the roadside. In spite of such a clear-cut conclusion false claims have been implanted in

mediaeval chronicles of invading alien rulers having first built that and other grand trunk roads.

13. The claims made on behalf of ruler after Muslim ruler building serais, mail posts and other amenities at short intervals along roadsides are unfounded. They were lifted from earlier accounts of Rajput charity and deftly implanted in Muslim chronicles.

14. Scrawling huge building fronts with Koranic texts by predominantly illiterate regimes as the mediaeval alien rulers' regimes in fact were—is itself suspicious. It is a common psychological axiom that only literate regimes would care to keep inscribed records. When highly illiterate regimes scrawl enormously across huge wall surfaces it is a case of "the lady protesting much too much." In fact those who stake false claims are over zealous to prove ownership or origin of the building by scrawling their own inscriptions on captured buildings. Even otherwise picnickers scrawl their names on the places they visit. This is a common human failing.

Hence Muslim inscriptions on mediaeval Indian buildings even appearing to be tombs and mosques, must never be mistaken to signify the original builder but only a captor, occupier and usurper.

Vincent Smith has testified that Akbar, and consequently all alien Muslim monarchs used to have an army of sculptors and inscribers at their command to scrawl the inscriptions they wanted on captured buildings.

15. Another principle to remember in studying Indian mediaeval history is that Muslim chronicles are most untrustworthy because they were written not with the intention to record chronology or events but just to flatter royal or other court patrons. Hence in their operative portions the chronicles contain almost unadulterated falsehoods. A few quotations cited hereunder should suffice to convince the reader how false claims about Muslim rulers or noblemen having built monuments in India have misled generations of historians.

On page 315 of AKBAR THE GREAT MOGUL written by Vincent Smith he observes "The so-called Jahangiri Mahal

in the Agra Fort. . .as Fergusson justly observes, would hardly be out of place at Chitor or Gwalior."

Smith then goes on to point out that the so-called Jodha Bai's Mahal in Fatehpur Sikri bears a general resemblance to the Jahangiri Mahal.

Smith further says "No information is at my disposal concerning the "handsome mosque erected by Akbar (?) at Mirtha (Merta) in Rajputana, and it may not be purely Muslim in design." Had Smith only been careful to take note of the common mediaeval Muslim practice of using conquered temples as mosques he would have arrived at the correct conclusion that the so-called 'handsome' mosque was never built by Akbar but in fact it is an erstwhile temple which came to be used as a mosque since Akbar's time.

Again Smith says "The liwan or service portion of the great mosque (?) at Fatehpur Sikri, although it professes to be copied from a model of Mecca, yet exhibits Hindu construction in the pillars and roofing.

"At first glance (Humayun's tomb) seems to be purely foreign and un-Indian, nevertheless, the groundplan based on the grouping of four chambers round one great central room, is purely Indian.

"The tomb of Mohd. Ghaus at Gwalior. . .nobody could mistake it for anything but an Indian monument. The building is a square, measuring 100 ft. on each side, with a hexagonal tower attached by an angle to each corner. The single tomb chamber, 43 ft. square is surrounded by a deep verandah protected by extraordinarily large eaves...some of the square columns and bracket capitals might belong to a Hindu temple." (Page 316 of Smith's book.) What Smith and others mistake in such a case is not realizing the fact that the so-called tomb of Mohd. Ghaus was not at all built after his death but was an earlier temple in itself.

About the so-called Salim Chisti tomb at Fatehpur Sikri Smith hovers at the brink of the truth but fails to grasp the conclusion that the so-called tomb is a temple built by the pre-Muslim Rajput owners of Fatehpur Sikri. On page 321 of his

book Smith says "It is surprising to find unmistakable Hindu features in the architecture of the tomb of a most zealous Musalman saint, but the whole structure suggests Hindu feeling, and nobody can mistake the Hindu origin of the columns and struts of the porch."

The fact was that the huge courtyard at Fatehpur Sikri entered through the Buland Darwaza on one side and the royal gate on the other was the royal Rajput kitchen-cum-dining hall. The so-called Chisti tomb was the temple of the family deity to whom the Rajputs said Grace before beginning the community meals in long rows and the verandah which stands converted into a mosque was the royal kitchen.

Above are a few principles culled to help a correct understanding of Indian mediaeval history.

A dense fog of many anomalies and absurdities has been enveloping Indian mediaeval history. For instance firstly it could not be explained why alien Muslim invaders thundering anathema against the Hindus, unanimously fell for the Hindu architecture to build their fancied tombs and mosques ; and secondly why they have left us absolutely no record of building any monuments.

The beacons of the above principles should help the bewildered student of Indian history find a way out of the fog of many anomalies and absurdities by making it clear to him or her that the buildings look Hindu because they are in fact pre-Muslim Hindu constructions, and Muslim archives contain no record of their construction because those so-called tombs and mosques were never built by them but were only adopted for own use.

Alexander's Defeat Claimed to be Great Victory Over Porus

Unlike the easy forays that India's inimical neighbours make with impunity in modern times ancient India's defences being much stronger, aggressors were sent back staggering and reeling.

One such adventurer who got the shock of his life and died soon thereafter on tinkering with India's borders was Alexander, the Great.

But in spite of Alexander's discomfiture our histories still describe his misadventure as a great victory over India's invincible scion, Porus. This great travesty of the truth has imbedded itself in Indian history because all the accounts that have come down to us of that great encounter are all the partisan Greek. And it is well known that aggressors suffering humiliating defeats shroud their reverses in the phraseology of victory. This is what has happened in the case of Alexander's Indian adventure.

Alexander the Great—as he is known—was born in 356 B.C. He was the son of Philip II, King of Macedonia, and Olympia, the Princess of Epirus. Philip was known for his statesmanship and wisdom but Alexander's mother is said to have been uncultured, uneducated, uncouth, a sorceress and a dreamer.

Ambitious plans for waging aggressive wars and expanding the borders of the kingdom filled the court atmosphere in Macedonia during Alexander's childhood. Macedonia looked forward to be the leader of the Greek states and win renown in aggressive wars.

Aristotle the famous Greek philosopher was appointed tutor to Alexander when the latter attained the age of 14. But Alexander's lust for wild adventure refused to be tamed by academic instruction or philosophical advice. Rather than sit meekly by the side of his tutor, Alexander preferred to hear first hand accounts from travellers, adventurers, soldiers and ambassadors. He liked to taste life in the raw. Once during his father's absence from the capital, Alexander had led the realm's troops to quell a rebellion by the hill tribes.

At about this time domestic trouble between Alexander's parents was coming to a head. They decided to separate. Philip took another wife named Cleopatra. Olympia, the queen, left the palace. Alexander, whose turbulent nature was more akin to his mother's, left with her too. Cleopatra bore a son to Philip creating a rival claimant to the throne. Sometime later Philip was murdered and history has suspected Alexander of patricide.

Alexander's complicity in his father's murder does not seem improbable in view of his making common cause with his mother.

Having been known to the troops as the royal prince and heir apparent for a number of years, Alexander was helped by them to grab the throne after his father's death. On coming to throne, Alexander had his cousin and step brother murdered so that he may have no rival to throne.

Alexander now lauched on a carrier consolidation and expansion. He first subdued the rebellious hill tribes. He then sailed out to the west and annexed the region along the Danube river. In the meantime the people of Thebes rose in revolt. Alexander struck at them with great agility and razed their capital to the ground. This established his reputation as a warrior of promise. The Athenians and all other Greek communities now made submission to Alexander and agreed to help him conquer Iran and other countries.

Thus assured of support Alexander set about in 334 B.C. to conquer the world. With an army of 40,000 Macedonians, Illyrians, Thracians and other Greek communities Alexander turned to the east.

Alexander first visited Troy and worshipped the souls of the heroes of the Troján war, as an act of faith and devotion seeking divine blessings for his intended career of conquest.

Hearing of Alexander's advent the king of Iran sent a large force said to be numerically superior, to nip Alexander's ambitions in the bud, even before he succeeded in overrunning Asia Minor. The two armies met on the banks of Cranicus. A fierce engagement was fought. By sunset the Iranian army's resistance broke and it fled.

Alexander was now in full control of all routes leading out of Asia Minor. He declared the local Greek settlements to be independent, appointed governors over the other conquered regions and proclaimed himself emperor. The newly annexed region fell easily to Alexander because its large Greek population and soldiery proved helpful.

A year later Alexander annexed the kingdom of Gordium in North Phrygia. Legend has it that there he cut with his sword the famed Gordian Knot tied on the chariot of Gordius, the ancient Phrygian King.

Simultaneously with his land expeditions Alexander's navy had moved into the Hellespont. That armada had helped him keep in touch with his native country. But now since he intended to proceed to distant lands Alexander ordered his navy to return to its base.

Soon after Alexander's navy withdrew from the Hellespont the Iranian navy received orders from their king to prepare for an attack on Greece. To call off the threat to his homeland Alexander thought of overrunning the Syrian coast. To provide land cover to his navy King Darius of Iran personally leading a large force entered Syria. The two armies met at Isus in 333 B.C. Greek historians record that the Iranian army fled in disarray leaving their women-folk behind but Alexander showed great chivalry and restraint. Darius offered to part with half his realm but nothing short of the whole would satisfy Alexander.

He now besieged Tyre. The siege lasted seven months and the whole of Phoenicia was annexed.

Later capturing Gaza, Alexander entered Egypt. The Egyptians welcomed him as their deliverer from Iranian rule. Alexander who spent the winter of 332-331 B.C. in Egypt is credited with having founded Alexandria at this time. But as has often happened in history he may have foisted his name on an earlier township.

Annexing the entire eastern coast of the Mediterranean Alexander now set his sights on Iran itself. On September 20, B.C. 331 he crossed the Tigris river. As he traversed Mesopotamia and moved ahead the Iranian army led by Darius confronted him near Gogmil. A sharp engagement followed. The Iranian army again suffered defeat and Darius escaped to Media. The battle of Gogmil is alternatively known as that of Erbil from a town of that name 60 miles away.

Alexander annexed the Babylonian region of the Persian empire and entering Persipolis, the capital of Iran, ransacked that wealthy city and then burnt it down. It is said that this was in revenge for the burning down of Greek temples by an earlier king, Xerxes.

Darius fled to the north. But now a regular hunt followed. A king was pursuing a king. Darius was overtaken. He was accompanied by his cousin Besam and a few noblemen only. It was the summer of 330 B.C. As Alexander's men were about to move forward and arrest Darius the latter's companions themselves put him to death and handed over his body to Alexander.

Thereafter overrunning the hilly country on the Caspian Sea coast Alexander moved towards Afghanistan. By now his victories had gone to his head. He now considered himsel to be a demi-God deserving of worship and unquestioned, unchallenged submission. He adopted the Iranian regalia and royal costume. This caused great resentment amongst his Macedonian troops. They suspected that their idolised hero had begun to hate them and was getting estranged because he used to sport the Iranian royal costume in court and demand implicit obedience. A wave of intense dissatisfaction spread through the ranks of Alexander's army. Serious dissensions followed when the army was encamped at Propthesia in Sistan.

The cavalry commander Philotus and a number of others were charged with plotting Alexander's murder. Alexander had almost decided to execute them. But better counsels prevailed. He visualized that such a step would lead to further dissatisfaction, and, therefore, relented.

In the spring of 328 B.C. Alexander crossed the Hindukush and annexed the whole of Bactria. Simmering dissensions again came to the surface. By then Alexander had changed into a thoroughly haughty potentate. A number of army officers were arraigned with plotting against their fuhrer, and put to death.

While in this region, Roxana, the daughter of the local ruler Oxtex, was taken captive and made to play wife to Alexander.

As his armies moved forward towards the Indus, Indian Pathan tribes harassed them by constant sniping. These were the outer defences of India then. It was at this time, says a legend, that Alexander identified sacred Mount Deesa and the track of Dionysus on it.

Alexander was now poised on the outskirts of the Indian sub-continent beyond the Indus. Beyond the Indus inside India at its northern tip lay three kingdoms. King Ambhi ruled the region around Jhelum river. Takshashila (Taxila) was his capital. Porus ruled over the territory bordering on the Chenab, while another king ruled the Abhisar territory around Kashmir. King Ambhi being at loggerheads with Porus saw in Alexander's advent an opportunity to settle old scores. The Abhisars elected to sit on the fence by keeping both Porus and Alexander guessing by avowing friendship with either. Porus was, therefore, left alone to face the invader who was actively helped by Ambhi.

Traditional accounts give no dates. A bridge was improvised over the Indus and Alexander's armies crossed over into India. The invading force encamped 16 miles to the north of Attock. A lot of inconsistencies, anomalies and lacunae can be detected in Greek accounts since they find it hard to explain away the much vaunted and idolized Alexander's undoing in India. They, therefore, pretend to depict that Alexander out of magnanimity threw away his conquests in India and returned to his native land. It should not be forgotten that he returned a much sober man, broken in spirit, sorely wounded and with his mighty force badly battered.

According to Plutarch Alexander's army consisting of 20,000 footmen and 15,000 horse vastly outnumbered the force that Porus put in the field. Alexander was helped by Ambhi's forces and Persian recruits.

Page 531, Vol. 7 of the Maharashtriyan Dnyankosh (encyclopaedia) says that Alexander's and Porus's armies met in an head-on clash on the banks of the Chenab. But Curtius writes that Alexander was encamped on the other side of the Jhelum. "A division of Alexander's army reached an island in the Jhelum. The soldiers of Porus swam to the island. They laid siege to it and attacked the Greek advance guard. They killed many Greek soldiers. To escape death many jumped into the river but were drowned."

It is said that Alexander crossed the river Jhelum with his army on a dark night in boats at a sharp bend about sixty miles above Haranpur. Porus's advance guard was led by his son. In the battle that ensued he got killed. It is said that it was a rainy day and Porus's mighty elephants got bogged down. But accounts left by Greek historians if properly construed make it clear that Porus's elephant corps caused havoc in the enemy ranks and routed Alexander's mighty host.

Arrian records that "The Indian prince wounded Alexander and killed his horse Bucephalus."

Justin says "As the battle began, Porus ordered a general assault. To avoid bloodshed Porus (generously) offered to fight the Greek leader in single combat. Alexander refused (the gallant offer). In the engagement that followed, his horse, mortally hit, slumped under him. Thrown down on the battlefield with a thud Alexander was in the danger of being surrounded by the enemy but was whisked away by his bodyguard."

About the terror that Porus's elephants spread in the Greek ranks Curtius writes "These animals inspired great terror and their resonant (trumpet like) cries frightened not only the

Greek horses who shied away but also their riders. This caused such disorder in their ranks that these veterans of many a victory now looked around for a place to which they could repair for shelter. Alexander thereupon commanded his brigade of the lightly armed Agrianians and Thracians to go into action against the elephant corps. Irritated by this assault the wounded animals charged in rage upon the attackers who were in consequence trampled to death under their feet. The most dismal of all sights was of the pachyderms gripping the Greek soldiers with their trunks, hoisting them above their heads and delivering them over into the hands of their riders for being beheaded. Thus the outcome was doubtful, the Macedonians sometimes pursuing and sometimes fleeing from the elephants, so that the struggle was prolonged till the day was far spent."

Diodorus testifies that "The huge elephants had enormous strength and proved very useful. They stamped under foot many Greek soldiers crushing their bones and coats of mail. The elephants caught the soldiers by their trunks and dashed them against the ground in great fury. They also gored the soldiers to death with their tusks."

All these descriptions show that either the battle took place on a dry field or that even if wet it did not bog down Porus's elephant corps as is alleged.

In spite of these descriptions of the terror that Porus's brave army struck in the Greek hearts it is claimed by partisan Greek accounts that Porus was wounded and captured and his army had to lay down arms.

That this is a canard and a motivated myth is also borne out by subsequent events. Greek historians would want us to believe that Alexander who had a record of numerous massacres, cruel executions, and burning down whole cities was so taken in by Porus's brave answer when taken prisoner, about being treated as a monarch, that Alexander graciously agreed not only to return his territory but add to it.

Mr. E.A.W. Badge who has edited the "ETHIOPIC TEXTS" has included in his work an account of the life and campaigns of Alexander. He observes that "In the battle of the Jhelum a large majority of Alexander's cavalry was killed.

Alexander realized that if he were to continue fighting he would be completely ruined. He, therefore, requested Porus to stop fighting. True to Indian tradition Porus did not kill the surrendered enemy. After this both signed a treaty. Alexander then helped him in annexing other territories to his kingdom."

The reason given by Mr. Badge for Alexander's plight is that his soldiers were grief-stricken by the loss of thousands of comrades in arms. They threw their weapons and urged their leader to sue for peace. Mr. Badge adds that in asking for peace Alexander said "Porus please pardon me. I have realized your bravery and strength. Now I cannot bear these agonies. Saddened in heart I am planning to put an end to my life. I do not desire that my soldiers should be ruined like me. I am that culprit who has thrust them into the jaws of death. It does not become a king to thrust his soldiers into the jaws of death."

In spite of such clear evidence borne out by subsequent developments, historians have been prone to brand and dismiss the above passage as an interpolation. Even assuming for argument's sake that the above passage could be an interpolation we pose the question as to how Alexander, who had joined battle with the avowed intention of making Porus's head roll like that of Darius, not only spared Porus's life but also released him from custody, returned him his entire kingdom and threw in some other territory in good measure into the bargain as a sort of a reward ? This is as fantastic as saying that a deadly cobra which had reared its hood to strike furiously suddenly changed into a charming prince who writhed in smiles presided over a prize-giving ceremony.

The very fact that Porus won from Alexander some additional territory instead of losing his own shows that Alexander not only sued for peace but that his rout was so complete that he had to cede some additional tracts to Porus. Even believing Greek accounts that he helped Porus win some additional territory it is quite clear that Alexander with his pride humbled meekly agreed to serve as a subservient ally under Porus and as reparation for his intrusion into India won some more

territory for Porus. It could be that the additional territory belonged to Ambhi the king of Taxila who was openly hostile and the Abhisars who had maintained diplomatic neutrality.

Alexander's might was so completely broken against the solid granite wall of ancient India's defences that after the battle with Porus, Greek soldiers refused to fight any more. It can well be imagined that when Porus alone could defeat the combined might of Alexander and Ambhi, the former could not have even crossed the Indus if Ambhi's patriotism and judgment had got the better of his animosity for Porus.

Even after deciding to return, it is clear that Alexander was not allowed to retrace his steps through the regions he had already conquered and knew well.

The recorded fact that Abhisar refused to meet Alexander also points to Alexander's defeat. Had Alexander subdued Porus's might, as is claimed, Abhisar who had remained neutral, would have precipitately rushed to Alexander to make peace and fe gn friendship.

Alexander's forces crossed the Chenab and the Ravi without any opposition, as the Greek historians would ha e us believe. This only shows that while Porus had barred his erstwhile enemy Alexander from retreating into Ambhi's northern territory and thence withdrawing to the west of the Indus Porus had magnanimously agreed to assure him safe conduct through his own territory if Alexander proceeded south.

This was a very farsighted move on Porus's part because had he let Alexander go back to Ambhi's region and into Afghanistan Alexander may have treacherously regrouped forces for another attack as subsequent Muslim invaders repeatedly did.

As soon as Alexander's armies crossed the Ravi, India's second line of defence went into action. Porus had provided them a protective cover through his own territory. But he knew that Alexander would never be able to go unscathed through other parts of India which were thoroughly and zealously guarded by our brave Kshatriyas, and that by the time he went out through the other end his back would be comple-

tely broken and far from being a world-conqueror he would be reduced to penury and destitution. This is exactly what happened. History must, therefore, take note that far from being a defeated foe Porus must be lauded as a great Indian hero and statesman who stripped Alexander of all his pride and proud army and forced him to return home a wizened and sobered prodigal.

Between the Ravi and the Beas Alexander's forces had to fight many fierce engagements. In ancient times Indian armies were so alert that they did not tolerate any armed intrusion. Every citizen was a soldier. He did not allow misplaced compassion to get the better of his patriotism. War-weary, wounded, home-sick, starved and fiercely opposed at every step because they were armed intruders, Alexander's soldiers refused to fight any more when they reached the banks of the Beas. They had enough of it. The engagement with Porus was their fourth and last big battle in Asia. Its harrowing memories were too much for them.

Being unwelcome in the territories through which their path of retreat lay Alexander's starving soldiery indulged in pillaging defenceless civilian communities. But this fact has been twisted in Greek accounts as proof of the false claim that Alexander turned south after the so-called subjugation of Porus, to conquer more territory and collect plunder.

Alexander retreated through Sindh and Makran. At every stage the ranks of his depleted host were getting thinner through skirmishes, sniping by Indians, starvation and disease.

During this retreat an Indian tribe called the Mallois gave a stiff fight to Alexander's Greek hordes. In the many engagements that followed Alexander himself was wounded. In one battle he was about to be hacked to pieces, Plutarch has recorded that "Alexander was on the point of being cut to pieces by the Malli, the most warlike tribe in India...Finding himself and his small company much galled by the darts of the barbarians he leaped into their midst. They attacked him in a hand-to-hand fight. Their swords and spears pierced his armour and wounded him. An enemy arrow was shot at him with such

force that it made its way through his cuirass and entered the region of his ribs. Alexander fell down on his knees when an enemy soldier rushed to slay him with a scimitar. Peucestas and Limnaeus placed themselves before him, but one was killed and the other wounded."

In the melee Alexander received a severe blow from a bludgeon upon his neck. His bodyguard carried him away to safety unconscious.

Throughout its retreat the Greek horde committed untold atrocities. Whether drunk with victory or reduced to destitution Alexander's Greek force reacted with intense cruelty. When refused help they fell upon peaceful residents with immense savagery and put all women and children to the sword.

Like the Mallis, Musicans, Oxicans and Sambus (all Indian tribes) combined to inflict another severe defeat on Alexander's intruding army. With great difficulty and a badly depleted force Alexander reached the mouth of the Indus. To avoid encounters on land since his confidence in the invincibility of his arms had been badly shaken Alexander toyed with the idea of returning home by sea. He even sent a scouting party ahead. But he lacked sea-worthy boats. Very reluctantly, therefore, Alexander decided to proceed west across Baluchisthan. In this region the Greek armies were harassed by the Oritas. As he came to Rasmalan and Pasni the extreme summer temperatures told upon his famished stragglers. His ranks were further decimated. Weary and downcast he crossed Medresia and reached Carmenia. There he was joined by the contingents under Cretores and a part of his naval force. This reunion in less hostile territory put a little heart in this harried and battered army. In these conquered territories the Governors that Alexander had appointed had antagonized the local people by their licentious behaviour. The people were up in arms against them. So Alexander had to replace the governors.

Alexander has been too often painted as a great and noble king. But Arrian writes that when Basus of Bactria "was brought before Alexander as a prisoner Alexander had him

whipped by his servants and then had his nose and ears chopped off. Later Basus was put to death. Alexander had many Persian generals brutally executed. He did not hesitate to execute his own tutor Aristotle's nephew Kalasthanese for having dared to criticise Alexander for sporting the Persian regalia. Once while in a rage Alexander slew his own friend Clytus. His father's trusted lieutenant Parmenian was also done to death by Alexander. Wherever his army went it burnt down whole cities, carried away the women and put children to death. On page 72 of his "Glimpses of World History" Jawaharlal Nehru writes "Alexander was vain and conceited and sometimes very cruel and violent. He thought of himself almost as a God. In fits of anger or whims of the moment he killed sons of his best friends and destroyed great cities with their inhabitants."

Alexander had helped himself with two princesses of Iran among women of other regions. His generals too had taken wives wherever they went.

His adventure in India had backfired. On his way home when he was camping in Media a serious revolt broke out in his army. Alexander threatened the Macedonians with dismissal and raising an army of people from other communities. With great difficulty the revolt was quelled and Alexander reached Babylon in 323 B.C.

Two days before he was scheduled to move out of Babylon Alexander happened to attend a feast at the house of his friend Medius. Indulgence in excessive drinking, to drown the bitter memories of his humbled pride in the Indian misadventure, led to his being stricken with fever. He was then only 33 years old. The fever persisted and rose higher. After ten days he lost his power of speech and later on June 28 in 323 B.C. Alexander died in a coma. A posthumous son Aegus was born to Alexander but within a few months both Alexander's wife and infant son were done to death.

Alexander's remarkable career had begun with a bang but when he allowed his enthusiasm to get the better of his judgement and tried to tinker with India's strong defences he was sent staggering back with a whimper. He narrowly escaped

being slain in India. Badly wounded when he retreated from India he died even before reaching home. His mighty army presented a dismal picture of complete disarray. History must therefore re-assess the Porus-Alexander encounter to acclaim Porus as the undisputed hero. It is high time that the partisan claims of Greek chroniclers were closely cross-examined to find out the truth about Alexander's Indian campaign.

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Bl nder No. 10

Adya Shankaracharya's Antiquity Under-Estimated by 1297 Years

Among the question marks of Indian historical chronology one of the most important relates to the great philosopher Adya Shri Shankaracharya. The great Shankaracharya is held in universal reverence throughout India because his Advaita (non-duality) philosophy is considered to represent the quintessence of Indian metaphysical thought.

This great philosopher founded many peethas (monasteries). Four of these have traditionally wielded supreme religio-philosophical authority in their respective regions. Those four are : The Badri Kedar Peeth in the north, the Dwarka Peeth in the west, Jagannathpuri in the east and Shringeri in the south. The fifth monastery—at Kanchipuram—was presided over by the great Shankaracharya himself until his death.

Shri Shankaracharya was short-lived. He lived only for 32 years. But the crux of the question is, which 32 years ? Did he live from 788 to 820 A.D. as has been maintained by Western scholars whose word held unquestioned sway during British rule in India, and is considered sacrosanct even now ? Or did the Shankaracharya live from 509 B.C. to 477 B.C. as has been held by a number of Indian scholars.

The academic stakes in the controversy are high. An error margin of 1297 years in either view is a serious matter which can throw the whole chronology of ancient Indian history out of gear because Shankaracharya forms an important landmark in Indian history. It, therefore, becomes necessary to review the proofs adduced by either side.

The Kamakoti Peetha at Kanchipuram where the Shankaracharya finally settled down after a peripatetic monastic career,

was founded by him in 482 B.C. It has an unbroken lineage of succeeding pontiffs ever since. The present incumbent is the 68th in the line. The third in the line of succession, Shri Sarvajnatman and the 4th, Shri Satyabodh held sway for 112 and 104 years respectively, while the 32nd incumbent, Shri Chidanandaghana presided only for four years. The period for which the 36th pontiff, Chitsukhananda, held authority, does not seem to be known because while his name figures in the list the period is not recorded.

The average period of each of the 68 pontiffs who held office as Shankaracharya during the 2,448 years from 482 B.C. to 1966 A.D., works out to 36 years which is not an impossible figure when we consider that the incumbents were strict celebates who led exemplary lives characterized by continence, temperance, frugality and purity.

A third view supported by one tradition of the Shringeri monastery is that the great Shankaracharya lived in 44 B.C.

We shall now weigh the available evidence to determine the time when the great Shankaracharya lived.

1. A Cambodian inscription mentions one Sivasoma described as a pupil of "Bhagawan Shankara." Sivasoma was the preceptor of Indravarman. The latter is known to have lived around 878-887 A.D. This is cited as evidence that Shankaracharya lived from 768 to 822 A.D. In rebuttal of this view it must be pointed out that no Sivasoma is listed among the great Shankara's disciples. Moreover Sivasoma has obviously alluded to a successor Shankaracharya, because ever since the Shankaracharya line was founded the presiding pontiff has always been referred to with the deepest reverence.

2. A work called the SAUNDARYA LAHARI is attributed to the Great Shankaracharya. Its 75th verse is believed to allude to the Tamil Saint Tirujnana-Sambhanda as "Dravida Shishu." Since that saint lived in the 7th Century A.D. it is argued that a century must have elapsed before his fame spread all over South India and that, therefore, the great Shankaracharya who refers to him must himself have lived in the 8th Century. Many flaws can be detected in this argument. Firstly the assumption that about a century and nothing more nor less

is necessary for a man's fame to spread throughout the country is unwarranted. Secondly the assumption that the SAUNDARYA LAHARI is the great Shankaracharya's composition is itself highly doubtful. In any case the whole of it is not composed by him. It could be that the work is the creation of a subsequent Shankaracharya.

3. It is urged that all accounts of Shankaracharya refer to his meeting with Kumaril Bhatta, the author of the philosophical tract known as "Poorva Mimansa." Since Bhatta lived "not earlier than 700 A.D., Shankara, considerably younger than him must have lived in the 8th Century. In rebuttal it must be pointed out that the two were no doubt contemporaries but Kumaril Bhatta himself is much more ancient a personage than hitherto suspected. Therefore, instead of believing that he and the great Shankaracharya lived near about the 8th Century A.D. it seems more certain that both lived in the 6th Century B.C.

4. The SOOTRA BHASHYA of Shankaracharya is said to contain a refutation of the Pasupata doctrines from the Puranas assigned to the 4th Century A.D. This is cited as proof that Shankaracharya lived in the 8th Century A.D. Against this it may be said that the dating of the several Puranas is itself by no means faultless. All Indian chronology having been warped by Western scholars to suit their pre-conceived notion that the Indian civilization is not very old, their assigning the said Puranas to the 4th Century A.D. is itself questionable.

5. The SOOTRA BHASHYA is also said to contain a quotation from Kamalasila's commentary on the TATTVA-SAMGRAHA of Shantarakshita. In reply it may be pointed out that the said passage may as well have been lifted by Kamalasila from Shankaracharya's SOOTRA BHASHYA instead of being vice versa.

6. It is pointed out that Shankaracharya refutes the doctrines of Buddhist scholars—Asanga, Dinnaga, Nagarjuna and Ashvaghosha. These latter are supposed to have lived not earlier than the 3rd Century A.D., therefore, Shankara must have lived in the 8th Century A.D. In refutation of this it needs to be pointed out that Shankaracharya no doubt refutes

the Sautantra Vijnyanavada and Shoonyavada schools of Buddhist thought but he never mentions Asanga, Dinnaga or Nagarjuna by name. Those particular Buddhistic doctrines were propounded long before the three Buddhist scholars championed them during their own times. Hence the doctrines rebutted by Shankara are much more ancient than Asanga, Dinnaga or Nagarjuna. Moreover it is probable that the three scholars lived earlier than the 3rd Century A.D.

7. Shankara is said to have lived after Bhartrihari, the famous Sanskrit poet. The latter having been ascribed to 600-650 A.D. Shankaracharya is believed to have lived in the 8th Century A.D. Bhartrihari no doubt lived earlier than Shankaracharya but the claim that Bhartrihari lived in the 7th Century A.D. is itself questionable.

8. Those assigning Shankara to the 8th Century A.D. quote two chronograms in support. One chronogram finding support from a branch of the Shringeri Peetha puts the date of Shankara's birth at 788 A.D. and death in 820 A.D. The chronogram reads :

दुष्टाचार-विनाशाय प्रादुर्भूते महीतले
स एव शंकराचार्यः साक्षात्कैवल्यनायकः
निधिनागेभवह्न्यब्दे विभवे शंकरोदयः

The expression निधिनागेभवह्नि gives us the figure 9883. This has to be reversed since the Sanskrit way of quoting the digits is the opposite of others. The year then would be 3889 of the Kali era. Since the Kali era began in 3102 B.C. it would mean that Shankara was born in 3889 minus 3102=787—788 A.D. Another chronogram which reads वह्नेत्यंकवसु furnishes the date of Shankara's death as 819-20 A.D.

In rebutting the above evidence we must consider other details which seem to have escaped enough attention. The very verse which gives the year as निधिनागेभवह्नि adduces some more evidence as to the day of Shankara's birth. It says विभवे मासे माधवे दशम्यां शंकरोदयः which means Shankara was born in the cyclic year Vibhava in the Vaishakha month on the 10th day of the lunar fortnight. This wholly discomfits and undermines the case of those who put Shankaracharya in the 8th Century A.D.,

because the cyclic year of Shankara's birth is admitted by all to be Nandana (not Vibhava). Likewise the lunar date on which he was born is also universally admitted to be the 5th (panchami) and *not* the 10th. That is the birth anniversary day of Shankara observed throughout India.

This anomaly arises from the fact that what is believed to be the year of birth of the original Shankaracharya is in fact the year in which the 38th successor Abhinava Shankara was born. This Abhinava Shankara presided over the Kamakoti Peetha from 788 A.D. to 840 A.D.

Atma Bodha in his commentary titled SUSHAMA on the GURURATNAMALIKA compiled by Sadashiv Brahmendra refers to the birth date of Abhinava Shankara thus :

विभवे वृषमासे शुक्लपक्षे दशमीदिनमध्ये
नैवविधिद्विप विज्ञानम वर्षे

i.e. he was born in the cyclic year Vibhava, Vaishakha month, 10th day of the bright fortnight of the year 3889 Kali corresponding to 788 A.D.

The PUNYASHLOKA MANJARI by Sarvajna Sadashiva Bodh also confirms Atma Bodha's assertion thus :

वैशाख विभवेसितेच दशमीमध्ये चिवस्वानिव
स्वाबासाधित कुज्जपुञ्जित तमस्काण्डार्यदीक्षणक्षणः '

Since all contemporaries have been referring to the succeeding pontiffs presiding over the various spiritual seats as Shankaracharya, the identity of the first Shankaracharya got mixed up with his 38th successor on the Kamakoti Peetha, Abhinava Shankara. This mix-up was occasioned by a very close similarity between the events of their lives.

Adi Shankara was born at Kalati in Malabar while Abhinava Shankara was born at Chidambaram. But according to another tradition Adi Shankara is considered to be a native of Chidambaram. They both travelled extensively throughout India. Like Adi Shankaracharya, Abhinava Shankara also visited Kashmir and presided for some time over the Sarvajna Peetha there. After that he proceeded to Kailas, entered the Dattatreya Cave and was seen no more.

The MADHAVEEYA SHANKARA VIJAYA has obviously confused the two and attributed the dates of Abhinava Shankara to Adi Shankaracharya. The latter died in Kanchi.

Abhinava Shankara died in his 52nd year in 840 A.D. Yet whosoever first mistook him was careful enough to ascribe a life-span of only 32 years to Abhinava Shankara since Adi Shankara is known to have lived for 32 years. This was done by advancing the year of Abhinava Shankara's death by 20 years. Thus a branch of the Shringeri Peeth believes that Adi Shankara's Guhapravesh (entering the cave, *i.e.* death) was in [illegible] which corresponds to 820 A.D.

In this connection let us refer to the PUNYASHLOKA MANJARI which gives the date of Abhinava Shankara as: [illegible] which means he died in the cyclic year Siddharthi, in the month of Ashada on the New Moon Day corresponding to the year 840 A.D.

Assuming the earlier Shringeri reference to Adi Shankara's death to be correct it could not be that Adi Shankara and his 38th successor on the Kamakoti Peetha died within 20 years of each other. Therefore obviously the earlier reference of a Shankaracharya's death in 820 A.D. is to Abhinava Shankara's death. The year 820 A.D. should in fact be 840 A.D. as explained above.

Thus those who assert Adi Shankara to have lived in the 8th Century A.D. in fact confuse him with his 38th successor Abhinava Shankara. The confusion of later day scholars was in fact anticipated by Atma Bodha when he wrote his work Sushama in the first quarter of the 17th Century. He remarks: [illegible] (SUSHAMA 16).

A work titled the MADHAVEEYA SHANKARA VIJAYA (72) says that Aryamba (mother of Adi Shankara) gave birth to a son in an auspicious ascendant when the Sun, Mars and Saturn were in exaltation and Jupiter in Kendra: [illegible].

A peculiar feature of that verse is that contrary to oriental practice the author of MADHAVEEYA SHANKARA VIJAYA, whoever he was, does not mention the year of Shankara's birth according to any one of the prevalent Indian eras, nor does he mention the month, the lunar date or the ascendant. These are serious discrepancies which vitiate the value of his evidence. Such lacunae are just not found in any genuine Indian astronomical birth data.

In the horoscope of Adi Shankara maintained by the Shringeri Peetha the date of birth is stated to be 3058 Kali, Iswara Samvatsara, Sunday the 5th Lunar date of the bright half of the month of Vaishakha. But the planetary disposition given in the horoscope does not tally with those either of 44 B.C. or 788 A.D. Hence either the horoscope is wrong or the year 3058 Kali adduced is incorrect. But the horoscope with slight adjustments tallies with 509 B.C. We shall deal with this point later. For the present it may just be noted that the year 44 B.C. or 788 A.D. assigned for Shankaracharya's birth by two different schools are both wrong.

9. It is claimed that Shankaracharya's commentary in the 18th sootra of the Ist part of the 2nd chapter mentions two cities Shrughna and Pataliputra of ancient India. Pataliputra having been destroyed by floods in 756 A.D. he must have lived before that date. This argument is illogical because we often refer even to non-existent cities like Babylon and Nineveh in various contexts.

10. In the same commentary Shankaracharya draws attention to the illogicality of statements like "Punarvarman succeeded a barren woman's son." This is taken by some researchers to be an allusion to a contemporary king Punarvarman reigning in far-off Java. Another king of the same name is mentioned by Huentsang as having ruled over Western Magadha. And since Shankara wrote his commentary in Varanasi Punarvarman of Magadha must have been in his mind. Since Huentsang was in Magadha during 637-638 A.D. Punarvarman must have ascended the throne about that time.

This is too tortuous and facile an argument. A philosopher lik Adi Shankara explaining a metaphysical point would

hardly name any living individual. Punarvarman could be only a fictitious name like Tom, Dick or Harry. It is puerile to try to trace who that Punarvarman was. If he were a real contemporary person then why not also try to identify the barren woman and her son (?) too if at all there could be one.

On the contrary there is positive evidence that the Magadha ruler contemporary of Adi Shankaracharya was Hala. Sadashiv Brahmendra's GURURATNAMALIKA (21) in remarking [illegible] mentions Hala of the Andhra dynasty who reigned during 2068-2673 of Kali era corresponding with 494-489 B.C. Hala was a contemporary of Nara of the Gonanda dynasty of Kashmir mentioned in the RAJATARANGINI.

11. The MADHAVEEYA SHANKARA VIJAYA mentions Adi Shankara to be a contemporary of Bana, Mayura and Dandi (Sarga 15, 141) thus : स कथाभिरवन्तिषु प्रसिद्धान्विबुधान् । शिथिली-कृतदुर्मताभिमानान् निजभाष्यश्रवणोत्सुकांश्चकार

Since professors Weber, Buhler and Max Muller hold that Dandi lived towards the end of the 6th Century A.D. and Bana and Mayura in the beginning of the 7th it is believed that Adi Shankara too must have lived about that time.

Here it must be pointed out that the MADHAVEEYA SHANKARA VIJAYA needs to be classed as a highly unreliable work since it also makes Srikantacharya (of the 11th Century A.D.) and Abhinavagupta (of the 10th Century A.D.) contemporaries of Adi Shankara. This amounts to lumping together as contemporaries of all people from Jesus Christ to Jawaharlal Nehru. That work itself is an anachronism since though its author or authors lived in the early part of this century it is ascribed to Vidyaranya Madhavacharya of the 14th Century. It cannot be more than two centuries old because it has two commentaries by Dindima and Advaita Lakshmi. The latter belongs to the first quarter of the 19th Century. It has been further revised and altered beyond recognition by a number of individuals as explained by Veturi Prabhakara Sastri in his article in *The Andhra Patrika* (Madras), Saturday, Margasira Masa, Durmati Samwatsara, 1938.

12. It is argued that Shankara's preceptor was Govindapada. The latter's preceptor Gaudapada's commentary on

Ishwara Krishna's SAMKHYA KARIKA was translated into Chinese perhaps in 570 A.D. Therefore Gaudapada must have lived about that time and his grand-disciple Shankara must have lived about two centuries later. This argument is not plausible. A man's work does not become so famous—especially in ancient times when there were no printing presses and modern publicity media—and get translated in far away countries like China immediately. It could be that a period of several centuries elapsed between the writing of the commentary and its translation in China. This proves that Gaudapada, Govindapada and Adi Shankara lived centuries before 570 A.D.

13. An emperor Trivikrama mentioned in a Tamil work called KONGUDESA KALA is said to have been converted to Saivism by Shankara. A copper-plate inscription gives the date of Trivikrama I as the 4th Century A.D. and that of Trivikrama II as 6th Century A.D. It is argued that the Trivikrama converted by Adi Shankara, was the latter. In refutation of this contention it must be pointed out that Adi Shankara was not interested in Shaivaite sectarianism and proselytisation. He was first and foremost a philosopher. The Shankaracharya referred to was, therefore, one of his later successors, perhaps Satchidananda Ghana, the 23rd pontiff of the Kamakoti Peetha.

After having thus pointed out the lacunae, anomalies and contradictions in the various traditions about Adi Shankara's time quoted above we shall now discuss the evidence supporting the view that he lived from 509 to 477 B.C.

We base our case on the following :

(a) The records of the Dwaraka, Puri and Kanchipuram Peethas,

(b) The more ancient traditions of the Shringeri Peetha.

(c) The PUNYASHLOKA MANJARI of Sarvajna Bodha. *The* GURURATNAMALIKA by Atma Bodha, and

(d) On certain verses of Jina Vijaya, a Jain scripture containing valuable clues to the time of Shankara.

We shall discuss these one by one :

A chronogram relating to Adi Shankara and appearing in PRACHINA SHANKARA VIJAYA is quoted by Atma Bodha in his work SUSHAMA. It reads :

तिष्ये प्रयात्यनल शेवधिबाणनेत्रे
यो नन्दने दिनमणावुदगध्वभाजि ।
राधेऽदितेरुडुनि निर्गतमस्तलग्ने-
ऽप्याहूतवान् शिवगुरुः स च शंकरेति ॥

In the above stanza 'Anala' is 3, 'Shevadhi' is 9. 'Bana' is 5 and 'Netra' means 2. Putting these down we get the figure 3952. Reversing it, because of the peculiar Sanskrit mode of mentioning the digits, we have 2593. This represents the years of the Kali era. The Kali era began in 3102 B.C. Hence 2593 Kali corresponds to 3102 minus 2593=509 B.C. That was the year in which Adi Shankara was born.

Among the other details we have the cyclic year Nandana, Vaishakha month and Sunday which was the 5th day of the bright half of the month. The ascendant was Sagittarius and the constellation Punarvasu. What is noteworthy is that Shankara's birth anniversary is celebrated all over India exactly in accordance with the above data every year. Therefore, there should be no doubt as to the authenticity of the year of his birth being 509 B.C.

From that date the Dwarka Peetha has an unbroken line of succession of nearly 79 pontiffs, the Puri Peetha has had over 140 acharyas and the Kamakoti Peetha, 68. The traditions preserved by these three great centres cannot just be ignored and brushed aside.

There is also a copper-plate inscription of King Sudhanva addressed to Adi Shankara himself. It is reproduced on page 29 of VIMARSA, a work written by a recent head of the Dwarka Peetha. The inscription is dated 2663 of the Yudhisthira era which corresponds to 478-477 B.C.

The chronology of the Govardhana Peetha of Jagannathpuri tallies with that of Dwarka.

Even Shringeri which has had a chequered history because of political upheavals has a tradition by which Adi Shankara lived around 44 B.C. and not in the 8th Century A.D.

The Kamakoti Peetha lineage of disciples succeeding to the Shankaracharya pontificate is recorded in the PUNYASHLOKA MANJARI, the GURURATNAMALIKA and in SUSHAMA.

PUNYASHLOKA MANJARI consists of 209 verses compiled by Sarvajna Sadashiv Bodha, the 54th pontiff of the Kamakoti Peetha. He lived in the 16th Century. He testifies that most of the verses are very old, handed down to succeeding pontiffs through the ages. Those verses are veritable obituary notices of the pontifical succession mentioning the date, month, year and place of the demise of each. The verses were intended to be recited in memory of the departed pontiffs while paying them homage.

THE GURURATNAMALIKA contains 86 beautiful and terse stanzas composed by Sadashiva Brahmendra, a disciple of the 55th pontiff of the Kamakoti Peetha- Paramashivendra Saraswati. In those verses is recorded the succession to the Peetha from Adi Shankara's times.

SUSHAMA is a commentary written by Atma Bodha on the GURURATNAMALIKA. Atma Bodha was the disciple of the 58th pontiff of the Kamakoti Peetha, Adhyatma Prakashendra Saraswati. He is also the author of a gloss on PUNYASHLOKA MANJARI, known as MAKARANDA. His is a highly critical and historical genius which compels the reader's admiration.

Historians have ignored the fact of a remarkable similarity in the records of the Kamakoti, Puri, Dwaraka and Kudali Peethas. Shringeri is the only exception. It would be very unfair to imagine that the heads of the former four at some ancient date conspired together and faked those records just to mislead posterity about their antiquity. Far from ever coming together these pontiffs known for their pious, simple and austere lives would never have collectively or individually stooped to the veniality of tampering with the dates of their common founder's life just for the fun of it without the remotest chance of any material gain.

Modern historians have committed themselves to certain chronologies which they dogmatically assume are unassailable

They refuse to admit dates which seem to confuse their presumption even though supported by strong evidence. But this is an age of revolutionary changes. Even age-old scientific concepts are undergoing amendment. It is no use pretending, therefore, that the 17th-18th Century historical theories are immutable and unassailable.

The chronogram which puts the date of Shankara's birth at 509 B.C. is supported by Jina Vijaya, a Jain scripture even though it is outspokenly hostile to Shankara. It refers to the Yudhisthira era which corresponds to the coronation of Yudhisthira, 36 years before the Kali era began *i.e.*, 3138 minus 36=3102 B.C.

The Yudhisthira era of the Jains corresponds to 468 Kali *i.e.*, 2634 B.C.

The chronogram actually records the date of Kumaril Bhatta. But since he and Shankara were contemporaries the date helps us in fixing the time of Shankara. The chronogram runs thus :

ऋषिवारस्तथापूर्णं मर्त्याक्षौ वाममेलनात्
एकीकृत्य लभेतांकः क्रोधीस्यात्तत्रवत्सरः ॥
भट्टाचार्यं कुमारस्य कर्मकाण्डैकवादिनः ।
ज्ञेयः प्रादुर्भवस्तस्मिन् वर्षे यौधिष्ठिरशके ॥

In the above stanza Trishi is 7, Wara is 7, Poorna is 0, Martyakshau is 2. That gives us the figure 7702. When reversed it becomes 2077 of the Yudhisthira era of the Jains, *i.e.*, 2634 minus 2077=557 B.C. That is the birth date of Kumaril Bhatta.

In his BRIHAT SHANKARA VIJAYA the author Chitsukhacharya says that Kumaril was older than Shankara by 48 years hence 557 minus 48 gives us 509 B.C. as Shankara's year of birth.

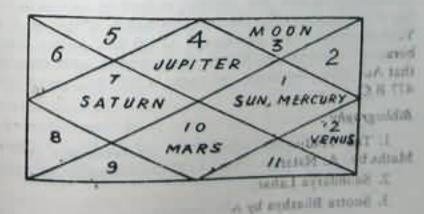
Shankara is said to have met Kumaril in his 15th year that is in 494 B.C.

The year of Shankara's demise according to JINA VIJAYA is 2157 Yudhisthira era of the Jains, or 2634 minus 2157=477 B.C. in the cyclic year Raktakshi (quoted in THE AGE OF SHANKARA, p. 141).

THE PUNYASHLOKA MANJARI also puts the death of Shankara in the year 2625 Kali or 3102-2625=477 B.C. in the year Raktakshi, on the 11th lunar date of the bright half of the Vrishabha month.

Shankara visited Nepal during the reign of Vrishadeva Varma, who according to Nepalese dynastic history, reigned from 2615 Kali to 2654 Kali. (Kota Venkatachelam's *Chronology of Nepal History*, p. 55).

That date is confirmed by the BRIHAT SHANKARA VIJAYA written by Chitsukhacharya, a very sober biographer contemporary of Shankara. Both were close childhood companions. In the 32nd chapter of that work the author says "In the 10th month of pregnancy marked by all auspicious signs, in the 2631st year of the Yudhisthira era, in the auspicious year Nandana on Sunday the 5th day of the bright fortnight of the auspicious month of Vaishakha, when the Sun was in Aries, the Moon had advanced in the Punarvasu constellation, when Cancer was ascendant, at midday, at the hour known as Abhijit, Jupiter, Venus, Saturn, Mars and Sun all being in exaltation, Mercury being posited with the Sun, Aryamba (Shankara's mother) gave birth to the glorious Shanmukha."

Yudhisthira era 2631 corresponds to 2593 Kali which is the same as 509 B.C. The horoscope as cast from the above data would be as follows :

Since the Nodes have not been mentioned they have not been noted here.

Comparing this horoscope with that maintained by the Shringeri Peetha we find both identical except for some slight corrections. The horoscope in the Shringeri Peetha does not agree with planetary positions in 44 B.C. as ascertained from ephemeries. Therefore, while the Shringeri horoscope is more or less accurate the year of Shankara's birth which they believe to be 44 B.C. is not justified. On the other hand the planetary positions mentioned by Chitsukhacharya do tally with the disposition of planets in 509 B.C.

Nagarjuna Yogi is assigned the date 1294 B.C. (p. 110 CHRONICLE OF NEPAL HISTORY) hence the belief that he was a forerunner of Shankara is correct.

Kumaril having been shown to have been born in 557 B.C. is rightly considered a senior contemporary of Shankara. He is also called Bhartrihari or Bhartriprapancha. He was the son of Govinda Bhagwatpada the preceptor of Shankara.

To those who contend that putting Shankaracharya down in the 6th Century B.C. is almost making him a contemporary of Lord Buddha, it must be pointed out that Buddha himself must be ante-dated. His antiquity too has been under-estimated. But that is the subject-matter of another chapter. Lord Buddha lived from 1887 to 1807 B.C.

The BRIHAT SHANKARA VIJAYA gives the date on which Shankara was fully ordained in Sanyasa as : the second day of the bright half of the Phalguna month of the year 2640 Yudhisthira era. That corresponds to 499 B.C. further corroborating the birth date 509 B.C. It is therefore quite apparent that Adi Shankaracharya was born in 509 B.C. and died in 477 B.C.

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7. Rajatarangini by Kalhana.
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Footnote—Since Adya Shankara's period needs to be antedated by 1297 years it is obvious that the entire scenario of his life changes and that his real life-story is not known. In such a situation I suggest as a hypothesis for study and further investigation that just as he established four spiritual outposts in India he also travelled abroad by ship and on foot to the west and established his spiritual hermitages at the Kaba in Mecca (which was then an international Vedic shrine), at the Vatican in Rome and at Canterbury in England since all those three have been traditional Centres of Vedic lessoning and Shiv worship. The Shiv worship and Shankaracharya tradition of those three places has been dealt with at some length in my 1300-page volume titled—WORLD VEDIC HERITAGE.

Lord Buddha's Antiquity Under-estimated by Over 1300 Years

In the Year of Grace 1956 when India celebrated with great gusto the so-called 2500th birth anniversary of one of her most famous sons Shakya Muni Gautama The Buddha, the celestial time-keeper must have laughed in his sleeves and the serene statues of "The Enlightened One" all the world over must have broken into a broad, tolerant smile at the underestimation of The Buddha's antiquity by over 1300 years by a not so enlightened posterity.

Modern Indian histories and world histories have tended to tell readers that Lord Buddha was born around 544, 563 or 567 B.C. and died after 80 years.

This seems to be yet another blunder in Indian historical research because there is very strong evidence to prove that the Buddha was born in 1887 B.C. and died in 1807 B.C. That means Lord Buddha's antiquity has been underestimated by over 1300 years.

The question then arises as to how and why such a big margin of error crept into Indian historical chronology. The explanation is that India having been under British rule for nearly 150 years and the entire Indian educational apparatus having been dominated by them dates acceptable to them alone came to be foisted on Indian history willy nilly. The British who came to rule over India in the 18th and 19th Centuries had very primitive notions about the human creation. They thought it was only a few thousand years old. Consequently they presumed that the Indian civilization was not more than four to five thousand years old. With that cramping assumption they twisted all Indian historical chronology out of shape and tended to place each major event at as late a date as possible.

Like doubting Thomases they first doubted everything and then gave the benefit of doubt to all later dates. They have, however, entered a very pathetic confession that they themselves are not very sure of their findings. On page 171, vol. I of *The Cambridge History of India* Mr. E.J. Rapson says "Unfortunately even after all that has been written on the subject of early Buddhist chronology we are still uncertain as to the exact date of The Buddha's birth. The date 483 B.C. adopted in this history must still be regarded as provisional." Likewise Mr. Vincent Smith observes on page 44 of the 1915 edition of *The Oxford Students' History of India* that "The date of Buddha's death is uncertain, but there is good reason for believing that the event happened in or about 487 B.C., possibly four or five years later."

In view of this confusion it is worthwhile marshalling and sifting all available evidence and finding out whether Lord Buddha's dates of birth and death, could be fixed with any degree of certainty. Such fixation is of great importance for Indian historical chronology because Lord Buddha forms an important landmark and many other events can be dated with reference to Him.

It would be worthwhile noticing at the outset how Western scholars have arrived at their dates about Lord Buddha. Because of their pet aversion for dates recorded in the Indian Puranas and astronomical data, the Western scholars by-passed these completely. Instead they plumped for the peg of some proximate Western records and hung their assumptions on it. In the case of Lord Buddha, flouting all Indian data, the Western scholars took Alexander's invasion as the starting point. Since they believed that contemporary Greek historians were the most reliable they tried to trace back Indian historical chronology to The Buddha's times from the data they found helpful in the Greek chronicles.

The Greek historians mention three successive rulers of Magadha as: Xandrames, Sandrocottus and Sandrocyptus as contemporaries of Alexander. It must first be noted here that Greek and Arabic chroniclers are notorious for mutilating all Indian personal and place names out of recognition to suit their own manners of speech. It is, therefore, highly dangerous

to draw fancy inferences from their mutilations. But that is exactly what the Western scholars have done. They believe that the above names allude to Chandragupta Maurya, his predecessor Mahapadma Nanda (alias Dhanananda) and successor Bindusar. Even a cursory glance and reflection should convince the reader that there is no similarity between the Greek spellings and names "Nanda" and "Bindusara."

Greek chronicles do not say whether it is Chandragupta of the Gupta or Maurya dynasty. Mr. Kota Venkatachelam observes on page 1 of his book "THE AGE OF BUDDHA, MILINDA AND KING AMTIYOKA AND YUGA PURANA" that "This wrong identification of the Maurya Chandragupta as the contemporary of Alexander vitiated the entire chronology of the ancient history of Bharat including the date of Lord Buddha."

On page 2 of his book Mr. Kota Venkatachelam says "Due to this wrong identification the ancient history of Bharat has been shifted by a difference of 12 centuries. Alexander's invasion took place in 326 B.C. (and) it is Chandragupta of the Gupta dynasty who belongs to 327-320 B.C."

The Xandramas referred to by the Greek chroniclers is Chandramas alias Chandra Shree the last Andhra king of Magadha. He was succeeded by his minister-cum-army commander Chandra. . .the founder of the Gupta dynasty. This Chandragupta is signified by the word Sandrocottus. He was succeeded by Samudragupta. It is this Samudragupta who is signified by the Greek reference to Sandrocyptus. Samudragupta was the eldest son by the first wife of Chandragupta. Yet the father wanted to bypass him in succession and declare a younger son by another wife to be the heir. Coming to know of this, Chandragupta, assisted by his maternal grandfather, the king of Nepal, staked his claim as the future king at the time of Alexander's invasion. It is, therefore, that contemporary Greek writers mention the three successive rulers of Magadha.

We shall now deal with the Indian evidence. All the Puranas which deal with chronological accounts of Indian dynasties begin from the Mahabharata war. That war was

fought in 3138 B.C. Tracing the various dynasties mentioned in them we reach the reign of Chandragupta (of the Gupta dynasty) of Magadha in 326 B.C. Mr. Kota Venkatachelam comments on page 3 of his book that "The identification of Gupta-Chandragupta of Magadha as the contemporary of Alexander tallies with all the dates of ancient events noted in the sacred and secular literature of ancient times of Hindus, Buddhas and Jains."

Puranas are the only reliable source to reconstruct the history of ancient India. The chronology gleaned from them works out like this: Yudhisthira, the victor was crowned king 10 days after the end of the Mahabharata War (3138 B.C.). His coronation date marks the beginning of a new era called the Yudhisthira Saka. In the 37th year of his reign Lord Krishna died. From the moment of his death the Kali Yuga (era) began. . .that was at 2–27, 30 p.m. on 20th February 3102 B.C. Lord Krishna had then lived for 125 years. That means Lord Krishna was born in 3227 B.C. Yudhisthira passed away in 3076 B.C. Yudhisthira's reign, therefore, lasted for 62 years. The passing away of Yudhisthira marks the beginning of another era known as the Saptarshi or Laukika era. Dr. Buhler agrees with this finding (pages 264-268 of INDIAN ANTIQUARY, vol. vi).

Kali, Yudhisthira and Saptarshi alias Laukika eras have thus been prevalent in ancient India and were quoted in dating events. Annual almanacs based on them were compiled for centuries ever since. Western historians' assertions that the Hindus had no eras to date events is, therefore, unwarranted. Anyone who knows the Hindu penchant for astrology and split-second timings they observed to find out auspicious moments as well as their comprehension of eras and aeons in calculating the immensity of time will at once reject the notion that they were lax in keeping a chronological record of their civilization. There is no justification, therefore, for the Western scholars plumping for Alexander's invasion as a chronological peg and then letting their imagination run wild in identifying the three kings mentioned by the Greek writers resulting in post-dating Indian history by over twelve centuries.

Having pointed out the exact beginning of the three Indian eras we shall now turn to fix Lord Buddha's time with reference to these eras.

Lord Buddha was born in the Ikshvaku dynasty. The founder, Ikshwaku reigned at the beginning of the Krita Yuga. His 56th descendant was Dasharath. The 57th was Lord Rama, the hero of the Ramayana. The 86th descendant Brihadbala was killed in the Mahabharata war. This long line of descent branched off into many families and split into many principalities and sub-dynasties known as Pava, Malla and Lichchavi (meaning descendants of Lakshmana) Lord Buddha was born in the Lichchavi branch. Gautama was his gotra (*i.e.* religious allegiance to a particular house of priests). This lineage is recorded in the Upodghatapada in the IV chapter in Brahmanda Purana. The list names prominent rulers of the Ikshvaku dynasty from its inception to the end of the Mahabharata war (3138 B.C.).

According to the Matsya, Vayu, Vishnu, Brahmanda and other Puranas 30 Kings followed in the Ikshvaku dynasty from 3138 to 1634 B.C.

Deceased Brihadbala, killed in the Mahabharata war by Abhimanyu, was succeeded after restoration of peace, by Brihadkshana. The 23rd descendant in the line, after the Mahabharata war, was Shuddhodana the father of Lord Buddha. The latter, known as Prince Siddhartha, was the 24th descendant. Sumitra was the last and 30th descendant in the line. These 30 kings ruled for a total of 1504 years (Vishnu Purana, Part IV, chapter 22).

Now, to fix the time during which he lived we must refer to some of his contemporaries who can be dated with certainty.

On page 10 of his book Mr. Kota Venkatachelam says "Buddha was the contemporary of Kshemajit, Bimbisara and Ajatashatru—the 31st, 32nd and the 33rd kings respectively of Magadha."

Buddhist scriptures assert that Lord Buddha was 72 years old when Ajatashatru was crowned king (P. 70 of the book GAUTAMA THE BUDDHA in The Heritage of India series, by Kenneth Saunders, 1922 edition).

Lord Buddha died of dysentery after partaking of food offered by a devotee at Kushinara in 1807 B.C. at the age of 80.

Sakya, the 22nd king of the Ikshvaku dynasty after the Mahabharata war (3108 B.C.) became the ruler of the north-western portion of the Kosala kingdom lying at the foot of the Himalayas, adjoining Nepal. Kapilavastu was its capital.

"The Sakyas and Lichchavis are branches of the same people" *i.e.* the Ikshvakus, says Mr. Bimalacharan Law on page 17 of his book KSHATRIYA CLANS IN BUDDHIST INDIA.

Bharata's Commentary on the AMARAKOSHA points out that the name Sakya derives from a tree known as Saka near which a king of the Ikshvaku dynasty lived.

Buddha was the son of Queen Maya and King Shuddhodana. Siddharta renounced princely life at the age of 29 and undertook penance for six years under a Peepal tree near Gaya where he attained the Buddhahood. His son Rahula succeeded to the throne.

Ajatashatru is identified in Buddhistic works as the son of Queen Mahadevi and King Bimbisara whose capital was Rajagriha.

About the contemporaries of the Buddha there is unanimity between Buddhist literature and modern histories.

According to the chronology of the Magadha rulers found in the Puranas, Somadhi alias Marjari was the Magadha ruler at the time of Mahabharata war. His dynasty had 22 Kings. They ruled 1006 years. They were succeeded by five rulers of the Pradyota dynasty who ruled for 138 years. Then followed 10 Kings of the Shishunag family who ruled for 360 years. Of these 37 rulers the 31st (*i.e.* the fourth in the Shishunag dynasty). Kshemajit was the contemporary of Lord Buddha's father, Shuddhodana. Kshemajit ruled from 1892 to 1852 B.C. It was during that period that the Buddha was born (1887 B.C.) In the reign of the 32nd king, Bimbisara (1852 to 1814 B.C.) Prince Siddhartha became The Enlightened One (*i.e.* The Buddha) after six years of penance from 1858 to 1852 B.C. In

the reign of the 33rd King. Ajatashatru (1814 to 1787 B.C.), Lord Buddha died (1807). That gives us a coherent chronology of Lord Buddha's life :

Born ....1887 B.C.
Renunciation...........1858 B.C.
Penance...................1858-1852 B.C.
Death......................1807 B.C.

If the Buddha is deemed to have lived in the 6th Century B.C. as is now presumed then it follows that his contemporaries Kshemajit, Bimbisara and Ajatashatru also lived during that period. Since Bimbisara was the 32nd ruler from the date of the Mahabharata war the total period of 2638 years (3138 minus 500=2638) would mean that on an average each ruler's reign lasted for 82 years and six months. On the other hand if according to our calculation Bimbisara was the 32nd ruler from the Mahabharata war until 1807 B.C. (3138 minus 1807=1331) each ruler reigned on an average for 41 years which is more plausible.

Fa-Hien, a Chinese Buddhist who toured India at the close of the 5th Century A.D. has recorded that the image of Maitreya Bodhisatva was put up during the reign of King P'ing of the Chow dynasty. That event took place more than three hundred years after Lord Buddha's demise. It is known that King P'ing reigned from 750 to 719 B.C. (A RECORD OF BUDDHISTIC KINGDOMS BY FA-HIEN), translated by James Legge. (Footnotes 3, 4, 5, edition 1886). That means that according to Fa-Hien's inquiries The Buddha was born not later than the 11th Century B.C. His testimony, therefore, also disproves the current belief that The Buddha lived in the 6th Century B.C.

Adi Shankaracharya, the great Indian philosopher who is wrongly placed by modern histories in the 8th Century A.D. was born on a Sunday on the 5th day of the bright half of the month of Vaisakha while Sagittarius was Ascendant, in the cyclic year known as Nandana in the year 2593 of the Kaliyuga. That corresponds to (3102 minus 2593=509) B.C. This shows how Shankaracharya should in fact be placed in the period in which The Buddha is believed to have lived, while The Buddha

must be placed much earlier because Shankaracharya refutes Buddhistic metaphysics in his commentary on the Brahma Sutras. That Shankaracharya was born about 1300 years after Lord Buddha is quite plausible because soon after Lord Buddha his doctrine flourished in India. Then as centuries passed the hold of his philosophy on the public mind began to wear thin, and while in that decadent stage Shankaracharya's vigorous propagation of the Vaidik doctrine obliterated Buddhistic metaphysics from the Indian mind, once for all. So the revised date for Shankaracharya also lends support to the view that Lord Buddha lived in the 19th Century B.C. (The elaborate thesis which justifies our placing Shankaracharya in the 6th Century B.C. has been dealt with independently).

RAJATARANGINI (an ancient history of Kashmir rulers compiled by Kalhana in 1178 A.D.) states that a Kshatriya king named Nagarjuna came from the land of the Bodhisatva and did penance for six days in Kashmir during Kanishka's reign. Again (in 1-277) RAJATARANGINI states that the same Nagarjuna resided in Kashmir for some time and propagated Buddhism during the rule of Abhimanyu, successor of Kanishka. Nagarjuna is stated to be a Kshatriya king and therefore must not be confounded with any Brahmin or Sudra of the time.

According to Kalhana he has narrated the history of the rulers of Kashmir from his own time (1148 A.D.) covering a period of 2330 years earlier *i.e.* from the time of Gonanda III (1182 B.C.). Abhimanyu, the father of Gonanda III, ruled for 52 years. That means Abhimanyu's rule began in 2330+52=2382 years before Kalhana. That marked the end of the 60-year rule of his predecessor, Kanishka. That proves that Kanishka's rule began in 1294 B.C. Which means that Nagarjuna Bodhisatva visited Kashmir between 1294 and 1234 B.C. Since The Buddha was born before Nagarjuna Bodhisatva could preach Buddhism, the dates 1887-1807 B.C. for The Buddha stand corroborated.

During the reign of Abhimanyu the 52nd king of Kashmir—(1234-1182 B.C.) the scholar Chandracharya visited Kashmir to teach and popularize Patanjali's treatise (Maha Bhashya).

While there Chandracharya himself wrote a grammar. He was also the contemporary of Pushyamitra Sunga (1218 to 1158 B.C.). Nagarjuna visited Kashmir for propagating Buddhism during the same time. Therefore, The Buddha must have lived before Patanjali.

RAJATARANGINI states that 150 years before Lokadhatu, a contemporary of Kanishka (1294-1234 B.C.), Lord Buddha attained Nirvana.

According to Western scholars Kanishka lived in 78 A.D. If The Buddha died 150 years before Kanishka we get 228 B.C. as the date of Lord Buddha's demise which conflicts with 483 B.C. fixed by the Western scholars themselves for The Buddha's demise. Incidentally this also proves that the date for Kanishka advanced by the Western scholars is wrong.

Hashka, Jushka and Kanishka could be brothers or at least unrelated contemporaries. The 6th stanza in the 8th Taranga of vol ii of RAJATARANGINI clearly states that they reigned contemporaneously.

Though Abhimanyu succeeded Kanishka he was no son of the latter. Kanishka belonged to the Turushka family while Abhimanyu belonged to an Indian Kshatriya family.

Abhimanyu was succeeded by his son Gonanda III. Since successors are usually named after eminent ancestors it is clear that Abhimanyu named after the Mahabharata hero belonged to the Gonanda dynasty.

The interval between RAJATARANGINI's date (1148 A.D.) and the beginning of Kanishka's reign is 2442 years. If Kanishka's date, as fixed by the Western scholars is taken to be 78 A.D., the date of Kalhana's composing Rajatarangini will be 78+2442=2520 A.D. which is yet to come. Which means Rajatarangini is to be born hence, which sounds like some astrological prediction and not history.

Alternatively if we take 78 A.D. as Kanishka's date as urged by Western scholars, and 1148 A.D. the date of the RAJATARANGINI as given by Kalhana it will mean that his composition deals with a history of 1148 minus 78 *i.e.*, 1070 years.

Between Kanishka and the composition of the RAJATARANGINI there was a succession of 86 monarchs. The aggregate period of their rule works out to 2190 years (giving an average of over 25 years' rule to each monarch). Deducting the period of 1070 years from it we get an excess of 1120 years left dangling, unaccounted for if the Western scholars' views were accepted.

On page 37 of his book Mr. Kota Venkatachelam observes that since it conflicted with their presumptions the Westerners concluded that Vikramaditya of the 1st Century B.C., and Salivahana of the 1st Century A.D. never existed. Further, they stated that Vikrama and Salivahana Sakas were the same as Azes and Kanishka Sakas. Since the Western scholars post-dated the Andhra Satvahana dynasty from B.C. to A.D. to support their recent date, they called "Salivahana" as "Hala Satavahana" arguing that "Sata" is a synonym of "Sali". In support of their contention they cite the authority of novels and romances like LILAVATI, KATHASARITSAGARA and others. They affirm that Hala Satavahana was no other than Salivahana who lived in 78 A.D.

Philologically the names Sata and Sali may be synonyms but as proper names they must remain separate. As for instance if one woman spells her name as Lakshmi and another as Lachmi, both connoting the same meaning, that is no ground for confounding the two and insisting that the two signify but one person. One is a Sanskrit name while the other is Prakrit.

Salivahana of 78 A.D. who founded the Saka era belonged to the Panwar dynasty while the other king belonged to the Satavahana race and ruled from 500 to 495 B.C. Salivahana was the grandson of the great Vikramaditya who founded the Vikrama era in 58-57 B.C. In 78 A.D. his grandson Salivahana defeated the Sakas and drove them away from the country. He performed the horse sacrifice and conquered countries as far as Persia and received tribute from vanquished rulers. But the Andhra Satavahana ruled over Magadha with Girivraja as his capital. The Andhra family held sway in Magadha from 833 to 327 B.C. Their domain extended from the Himalayas to the

Indian Ocean. In that dynasty Satavahana ruled from 500 to 495 B.C.

Salivahana had his capital at Ujjain (Avanti) in Central India.

M. Krishnamachariar in his HISTORY OF CLASSICAL SANSKRIT LITERATURE (1937 edition) writes on Page 2 of the Preface that "India has its well written history and the Puranas exhibit that history and chronology. Puranas are not pious frauds."

Max Mueller condemned tendencies of Western scholars to allow the irimagination to run wild on the basis of pre-conceived notions. He said "Men who possessed the true faculty of an historian like Niebuhr, have abstained from passing sentence on the history of a nation whose literature had only just been recovered" other historians however thought they could do what Neibuhr had left undone, and after perusing some poems of Kalidas, some fables of HITOPADESA some verses of the ANANDALAHARI or the mystic poetry of the BHAGAVAT GITA they gave with the aid of Megasthenes and Appolinius of Tyana a so-called historical account of the Indian nation. Not only have general conclusions been drawn from the most scanty materials but the most questionable and spurious authorities have been employed, without the least historical investigations."

Mr. V.A. Smith observes in the OXFORD HISTORY OF INDIA (2nd edition, 1923) that "Many alleged incidents of the revolution in Magadha are depicted vividly in the ancient political drama entitled "Signet of Rakshasa (Mudra Rakshasa) written perhaps in the 5th Century after Christ. But it would be obviously unsafe to rely for a matter-of-fact historical narrative on a work of imagination composed some seven centuries after the events dramatized."

If we accept the Western scholars' date of 78 A.D. for Kanishka and their date of 230 B.C. for his two generations predecessor (48th ruler) Asoka it works out to an intervening period of 308 years during which only two rulers Jalauka (49th in the line) and Damodara II (the 50th monarch) came to the

throne. That would mean they ruled for an average of 154 years each which is absurd.

Mr. A.V. Thyagaraja Aiyar in his book INDIAN ARCHITECTURE writes that a tomb in Athens discovered recently has an inscription which reads "Here lies Indian Sramanacharya from Bodh Gaya, a Sakya monk taken to Greece by his Greek pupils and the tomb marks his death about 1,000 B.C." If Buddhist monks had gone to faraway Greece in 1,000 B.C. the date of Kanishka must be at least 1100 B.C., and that of Ashoka, 1250 B.C. and that of Chandragupta Maurya, 1300 B.C. (vide A. Somayajulu's DATES IN ANCIENT HISTORY OF INDIA, pp. 112, 113). The Buddha must have lived over three centuries before Chandragupta Maurya.

We may now sum up the various theories about Lord Buddha's date :

1. Sir William Jones believes the date to be 1027 B.C. on the strength of the Chinese, Tibetan accounts, Abul Fazl's writings and the Dabistan Document (vide Jones's Works, Vol iv, pp. 17 & 42-46).

2. According to Max Mueller, the Chinese accounts assign 850 B.C. for Ashoka. The interval between Buddha Nirvana and Ashoka's death is 371 years. So The Buddha must have died (850+371=) in 1221 B.C. (vide his HISTORY OF ANCIENT SANSKRIT LITERATURE, Allahabad edition pp. 141-143 & pp 3-8 of the 1859 edition of the same book).

According to Max Mueller Ceylonese accounts assign 315 B.C. for Ashoka. The Buddha nirvana would then fall in 315+371=686 B.C. (i.e. in the 7th Century B.C.)

3. Dr. Fleet is of the opinion that The Buddha died in 1631 B.C. since Ashoka lived around 1260 B.C. (on the basis of the RAJATARANGINI). Fleet says "We should find that the RAJATARANGINI would place Ashoka somewhere about 1260 B.C. We should prefer to select the date B.C. 1260 and then we should set about arranging the succession of the kings of India itself, from the Puranas with B.C. 1260 for the approximate date of accession of Ashoka as our starting point."

(Quoted by M. Krishnamacharya in his HISTORY OF CLASSICAL SANSKRIT LITERATURE Introduction p, XCILG).

4. E.J. Rapson's date for The Buddha's demise, 483 B.C., was only provisional even according to his own admission (CAMBRIDGE HISTORY OF INDIA, Vol I., p. 171).

5. Vincent Smith did not undertake any original research on the point but believes in that same date (OXFORD STUDENTS' HISTORY OF INDIA).

6. RAJATARANGINI places Buddha's demise 150 years before Kanishka. That gives us 1294+150=1444 B.C.

7. Inscriptional evidence brought out by A.V. Thyagaraja Aiyar places the event in the 17th Century B.C.

8. Fa-Hien surmises the event to have occurred around 1050 B.C.

9. A.P. Sinnett in his ESOTERIC BUDDHISM (VIII edition, 1903, p. 175) assigns 643 B.C. for The Buddha's birth.

The above theories all conflict with one another and if one among them, namely that which alludes to the 6th Century B.C., rules the roost it is a mere accident. Even among the above flippant theories the 6th Century theory is the weakest.

Somayajulu writes "All Jains and Hindus agree that in 528 B.C. Vardhaman Mahavira died and that Kumaril Bhatta (557 to 493 B.C.) was vehemently attacking the Jains all over India and was followed by Shankaracharya (509-447 B.C.). The interval of time between Shankara and the Buddha was about 1400 years. Hence the Buddha did not live in the 6th Century B.C. The scanty accounts kept by the inhabitants of Ceylon are no authority for fixing the date of The Buddha and for calculating all dates in Indian history on that basis. The Japanese acquired Buddhism in the 7th Century A.D. hence the Japanese calendar is no genuine authority forfixing the date of the Buddha as it is only second-hand information. The Western scholars piled upon conjecture according to their whims and fancies. The history now taught in Indian schools is simply a heap of such misrepresentations and baseless conjectures (DATES IN ANCIENT HISTORY OF INDIA, pp. 112-114).

Those who place The Buddha in the 6th Century B.C.

identify Menander with Milinda. According to the Bharatiya Vidya Bhavan sponsored History Vol. II (Dr. Sircar's article) Menander belongs to the 2nd Century B.C. Milinda lived in the 14th Century B.C. According to the MILINDA PANHA the Yavana king Milinda flourished 500 years after the demise of The Buddha, and (2) soon after the reign of the later Mauryan king Salisuka, and (3) probably before the accession of Pushyamitra—about 187 B.C.

Comparing the three indications afforded by the MILINDA PANHA with the Puranic evidence we find that Chandragupta Maurya was crowned king in 1584 B.C. The reign of the nine kings in the dynasty lasted 214 years. That means the last king Salisuka's reign ended in 1320 B.C. According to the Puranas The Buddha died in 1807 B.C. Milinda came 500 years later. That gives us 1307 B.C. as Milinda's time. This surely is after the close of Salisuka's reign as stated in the MILINDA PANHA. Pushyamitra Sunga was crowned king in 1218 B.C. which again was certainly long after Milinda (in 1307 B.C.). This shows how Puranic chronology is accurate.

Some names found in Ashokan inscriptions are often confounded with the names of rulers of distant countries and from the known dates of the latter fixation of Indian chronology is attempted. Thus:

The Yona names of Ashokan inscriptions	are identified with the following rulers of other countries
Amtiyoka	Antiyochus-Theos II of Syria
Tulamaya	Ptolemy Philadelphos of Egypt
Amtikine	Antigonos Gonatus
Maka	Magas
Alikya Sudale	Alexander (of Epirus).

The above similarity is confined only to the initial syllables. While Ashoka's inscriptions clearly state that the states of the rulers mentioned by him bordered on his own, the alien kings confused by Western scholars with the names in Ashokan inscriptions ruled over distant lands. Syria was at a distance of 1750 miles from Ashoka's frontiers with many other countries intervening. Egypt was at a distance of 2400 miles.

Macedonia was nearly 3000 miles away. So Amtiyoka was a Bharatiya (Indian) Yavana prince ruling in Afghanistan. He ruled from 1472 to 1436 B.C. The Sanskrit word Yavan should not be interpreted to mean the Greeks. In 1472-1436 when Ashoka Aruled, Greeks as a people were unknown and there were no Greek states in the region of modern Greece. Yavana were Indian Kshatriyas who ruled beyond the Indus.

Rhys Davids after discussing the reliability of the Greek histories and Buddhist chronicles, in his book BUDDHIST INDIA arrives at the conclusion that they were useless for fixing historica lchronology.

But the Puranic account has never been contradicted. From the Puranas 1807 B.C. is the unambiguous date of The Buddha's demise.

To try fixing ancient Indian historical chronology from Athens, Kandy, London or Tokyo dubbing or presuming the Indian Puranas to be frauds is at best a very squint-eyed view of Indian history.

V. Thiruvenkatachariyar, formerly head of the department of mathematics, Government Arts College, Rajahmundry, working on the astronomical data available of Buddha's life (namely the Moon's phases and week days mentioned for various events of The Buddha's life) has also arrived at 1807 B.C. as the date of Lord Buddha's death. He says in an article on the subject that in no other year does the data given tally with entries in the ephemeries except in the year 1807 B.C. He used Swami Kannu Pillai's LIFE OF GAUDAMA for his calculations.

Rev. P. Bigandet says "The epoch of Gaudama is a point on which the various nations professing Buddhism do not agree. The Cingalese, Burmese and Siamese annals place that event somewhat before the middle of the 6th century before the Christian era. The Tibetans, and as a consequence the Mongolians with the Chinese place that event several hundred years previous."

To try to fix Indian historical chronology by completely by-passing Indian Puranas on the assumption that they were frauds amounts to academic cussedness. The history of a people can never be properly investigated by suspecting their own traditions and records in their own land. Since this is what Western scholars and their disciples have attempted to do, their researches end up in a welter of numerous conflicting dates.

As against their multiple dates hopelessly disagreeing with one another it has already been shown that Puranic chronology gives a coherent account of ancient India. Indian histories ought, therefore, to amend their currently professed chronology and put The Buddha's birth at 1887 B.C., and demise at 1807 B.C. the dates to which those events properly belong. The other important events of ancient Indian history dated during the course of the research on The Buddha must also be likewise adopted by Indian histories since they all fall in a homogenous narrative of ancient Indian history.

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Blunder No. 12

Antiquity of Lords Rama and Krishna's Eras Grossly Underestimated

Both Rama and Krishna are held in the highest reverence in India and by Indians all over as divine incarnations. Both are regarded as the most ideal human beings. That is testified by the epithet "Maryada Purushottam" applied to both.

Both symbolise two very ancient stages of Indian civilization. They are so ancient that we seem to have lost track of their eras. But the remote antiquity of their times do not in the least signify that they lived in less civilized communities than our own. In fact the lofty thought about civic duties, engineering feats, armaments, quality of raiment and complicated astronomical data contained in the two epics Ramayana and Mahabharata dealing with the life-times of Rama and Krishna ought to convince us in all humility that compared to their ages our achievements appear puerile.

It is sometimes argued that the Ramayana and the Mahabharata no doubt contain very lofty and noble thought the height of which has hardly been equalled in any other age, but as for material achievement, it is said that descriptions found in those epics are pure fiction and ought not to be believed in. This argument in fact betrays our own ignorance of human psychology. Human community progress is never lop-sided. That is to say communities which can reach the summit of metaphysical and civic concepts would never lag behind in mechanical inventions, industry, inter-steller travel and medical competence. Because it is after all the same human mind which toys with metaphysical concepts that runs wild in other directions like inventing means of temporal comfort and speed.

Our misplaced belief that we in the 20th Century have achieved heights of material inventions never before reached is rooted in an unwarranted assumption. We have been believing that human progress is a straight track starting from the cave man and culminating in the present sophisticated stage. This belief is unwarranted. If we look around we shall find that cosmic affairs run along ellipses and not straight lines. The earth and other stellar bodies are all orbs. They all move in elliptical orbits. Magnetic and electric fields too are elliptical. Applying the same law to human civilizations we would find that they too rise and fall in an unending cycle. At each stage they reach great heights and then disappear. The same could be the case with the civilizations described in the Ramayana and the Mahabharata. If this is clearly understood then there should be no difficulty in visualizing that the two Indian epics describe two real, ancient civilizations and the achievements they claim are no myths invented by imaginative authors.

Since, the Vedic times and the times of the Ramayana and the Mahabharata represent three distinct and important stages in Indian history it is a pity that no, 'sympathetic' and serious attempts have been made to fix their chronology. This is a basic discrepancy in current texts of Indian history. In fact our histories just brush past those three stages almost dubbing them as myths, fantasies and fables.

The reason for this academic intransigence is that India has been ruled by aliens for over a thousand years. Of these the first 800 years under Muslim rule were of complete chaos and deep-seated hatred between the rulers and the ruled. During British domination for the next 200 years Western scholars' immature, mediaeval concepts about time and space, the origin of the cosmos and the appearance of life on earth were high-handedly imposed and implanted in all academic texts and reference books. They made us believe that till very lately we were all monkeys. After some years when we learnt to walk on our hind-legs and use the forelegs for hands, through the cave-man stage and the stone age lo and behold; Jesus Christ appeared on the stage and since then humanity raced to its present position of great material progress.

Curiously enough Western physical scientists have long shed their earlier primitive notions about the origin of the cosmos and the human race. They now talk about the earth and life on it in billions of years as did the ancient Indians. Yet their own social scientists and historians have failed to keep pace. The latter doggedly cling to their untenable, obsolete, anachronistic notions.

Modern science should now help us to realize that the ancient Indian concept of time and cosmic origin measured in terms of Yugas, Mahayugas and Manoos (i.e. ages and aeons) represents an omniscience and comprehension which the modern man has not been able to equal.

That realization should prepare us psychologically to study the Ramayana and Mahabharata civilizations as very ancient communities. If, therefore, internal and external evidence indicates that Rama and Krishna lived thousands or even hundreds of thousand years age one need not suffer from shock as Western scholars and their local disciples are prone to.

At least there is no harm in evaluating the traditional evidence. The mere fact that it indicates Rama and Krishna to be of great antiquity should not put us off because we have already explained earlier that human civilizations have risen and fallen in an unending cycle.

Lord Rama is regarded as the seventh incarnation. The time of his birth is known with certainty. He was born at the stroke of 12 noon. The day of his birth too is known for certain. He was born on the ninth day of the bright half of the Indian month Chaitra corresponding to the end of March and beginning of April. The only uncertainty is about the year in which he was born. That could be calculated and tallied with different available data.

According to ancient Indian tradition the present era is the Kali Yug. Hindu astronomy has timed its beginning as from 2-27.30 p.m. of the 18th February in 3102 B.C., the moment when seven planets were in conjunction in Areas. Balley, the French astronomer has recorded his amazement at the uncanny calculations of Hindu astronomy.

Kali Era was preceded by Dwapar, Treta and Krita Yugas

(i.e. eras) in that order. From Krita to Kali the duration of the four yugas has been calculated to be 4,800, 3,600, 2,400 and 1,200 *divine* years in the ratio of 4 : 3 : 2 : 1. The divine years turned into human years amount respectively to 17,28,000 ; 12,96,000 ; 64,000 ; and 4,32,000.

Of the total 4,32,000 year span of the current Kali era only 5,066 years have elapsed. These years when added to the 8,64,000 years of the intervening Dwapara era give us the figure 8,96,066. That many years have passed since the end of the Treta era in which Lord Rama lived. A 12th part of the beginning and end of each era is regarded as forming the transition period. To our latest figure we, therefore, add 1,08,000 years of the transition period. Since Shree Rama is said to have lived towards the end of the Treta era, it means that the epic Ramayana deals with the life of a society existing about a million years ago.

The fauna described in the Ramayana includes pachyderms with four tusks. Elephants with only two tusks were also not unknown. The four-tuskers are especially mentioned among animals found in Ravana's capital Lanka.

According to antiquarians elephants with four tusks became extinct about a million years ago. This is just a specimen of the kind of scientific evidence which awaits to be properly evaluated.

As a tally we may also use the traditionally handed down horoscope of Shree Rama. Except for the positions of the two Nodes of the Moon, namely Rahu and Ketu, the position of the other celestial bodies has been recorded in Sage Valmiki's Ramayana itself. It could be that it was not the practice then to 'place' the Nodes. Shree Rama's horoscope indisputably accepted and adopted throughout India for ages is on page 205.

Even those who scoff at interpretative astrology should have no quarrel with its mathematical aspect—namely astronomy. Just as the relatively fixed position of stars helps navigators locate their position in the vast, bewildering, featureless expanse of the oceans, similarly a planetary chart helps us pinpoint an event in the vast, bewildering illimitable expanse of TIME. Astronomers and mathematicians would do well,

5
4 JUPITER MOON
3
MERCURY 2
RAHU 6
7 SATURN
1 SUN
8
10 MARS
VENUS KETU 12
9
11

therefore, to find out how many years ago the above planetary combination occurred. If it did occur about a million years back and if other indications in and outside the Ramayana also point to the same conclusion we shall have dated a very important landmark in the Indian civilization.

It could be that the same planetary combination recurs at intervals of hundreds or thousands of years. Even then we could take all those dates and try to match them with the other corroborating evidence to find out which of them should have been Shree Rama's birth date.

Any body who knows even the rudiments of astrology would be able to notice that the particulars of Rama's life are borne out by the planetary position in his birth chart. For instance when a number of planets are exalted and most of the remaining are in their own houses they indicate an irresistible personal magnetism which makes almost all callers-on kneel and prostrate. Moon in its own house and Jupiter exalted being posited together in the Ascendant Cancer signify a personality fervently dedicated to truth, wedded to stern duty but forgiving and just. Mars in Capricorn in the seventh house indicates separation and occasional rebukes from the spouse. Since the uninitiated are not likely to stand this technical jargon for long we leave it at that.

Astronomical details concerning Lord Krishna's life are found in a number of Indian scriptures such as Bhagvat (part 10, Chapter III, Part 11, Chapter VI and VII) ; Vishnupurana (Part V, Chapters 1, 4, 5, 23 and 37) ; Matsya Puran (Chapter 271, stanzas 51-52) and Harivamsha (Part 1, Chapter 52)

According to all these Lord Krishna was born in the cyclic year known as Shrimukha, on the eighth day of the dark half of the month of Shravana. When He died His age was 125 years. He died exactly on the day that the Kaliyuga began on February 18 in B.C. 3102. Lord Krishna was born 125 years before that date. That gives us 3227 or 3228 B.C. as the year of Lord Krishna's birth.

The time and day of Lord Krishna's birth is already known. His birth is celebrated all over India on the eighth day of the dark fortnight of the month of Shravana corresponding to July. He was born exactly at the stroke of midnight. The traditionally handed down horoscope of Lord Krishna is as follows:

3	2 MOON	1
JUPITER 4	5 SUN MERCURY	KETU 12
	11	
RAHU 6	8	SATURN MARS 10
7 VENUS		9

It could be that there are one or two other differing horoscopes like the one given by Mr. B.V. Raman in his book titled "Some Notable Horoscopes". But since he too bases his horoscope on the astronomical data elaborated above it should be a matter of mere mathematical calculations whether the deployment of the planets in the Zodiac on the midnight of the 8th day of the dark half of Shravana (July) in 3227 or 3228 B.C. tallies with that shown in the horoscope that has come down to us.

Some Western scholars and their native disciples have felt that in ancient times Indians were so obsessed with horoscopes that they fabricated astral charts for all their heroes and deities and in each one of them the planets were placed in their own or exalted houses.

If we critically examine the above statement we can point out many flaws in it. These scholars should know that the

practice of preparing and safe-keeping of astral birth-charts for every individual born, has been very ancient, widespread and strictly adhered to in India. It is not, therefore, right to suspect all horoscopes. It could be that an over-enthusiastic frivolous author not being able to lay his hands on the genuine horoscope, once in a while introduced a fictitious one. But in such cases even if two, three or more horoscopes are found to be in vogue there are various ways of identifying which is the correct one. The best method would be to find out the position of the astral bodies from ancient ephemeries or mathematical calculations if the date, year and time of birth are known. Secondly some elementary conclusions reached from 'reading' the horoscope could be tallied with the events of the subject's life. As to placing planets in own or exalted houses it must be observed that the planets of extraordinary persons are invariably in extraordinary positions. Had that not been so those individuals would never have displayed those qualities. It may also be pointed out that if at all fictitious horoscopes have been made they can always be verified by referring to the actual astral deployment at the time of the individual's birth. It must also be stated that if ancient Indians are accused of excessive obsession with horoscopes, the modern scholars cannot escape blame for an equally excessive blind prejudice against mathematical astronomical charts which if properly cast are as useful, at least in dating the events of life, as the mariner's jottings of astral observations are on the navigational chart.

Those with no acquaintance with astrology had also better note that it is not easy to fabricate an horoscope. It is not so easy as placing any of the nine planets anywhere at random in the 12 houses. If a novice does it he can easily be found out by even a cursory glance. For instance if the Nodes are not placed opposite each other or Mercury is not within one house or Venus within two houses of the sun or if the sun is not in its proper place in the horoscope for a given birth time, date and month. Even if an expert fabricates an horoscope it can still be verified with reference to the ephemeries, the age of the subject and events of his life, his appearance etc. Astrology and astronomy are mathematical sciences and any fooling with them can be immediately exposed.

Speaking broadly about Lord Krishna's horoscope cited above one finds that almost all the planets are in their own or exalted positions. Such a personality is verily a Godhead whose spiritual aura compels universal homage. Another very striking and infallible feature is the exalted moon in Taurus ascendant which gives the subject a very attractive personality. That is why Lord Krishna is known as MOHAN *i.e.* "the very attractive."

By rejecting astronomical data so thoughtfully recorded in ancient India, modern scholars have done great harm to research. Rejection of such data out of hand amounts to an insinuation that ancient Indians almost anticipating 20th Century research scholarship deliberately fabricated astral data to stake a claim of great antiquity for their own civilization as against other civilizations.

Modern bias against ancient astral data though based on the best of intentions has yet led to the very opposite results. It is not unlikely that the modern abhorrence of astral data has resulted in foisting false dates and implanting unwarranted chronology in Indian history. To illustrate this point I can quote an actual instance of how such bias had almost led to foisting a fictitious date in a research thesis.

A scholar known to me was working for his doctoral thesis. His 'guide' was an Indian Christian who had imbibed all the deep-seated prejudices of Western scholars for Indian astral data. The subject of the thesis was Nana Phadnavees—the 18th Century Maratha statesman.

During the course of his research the scholar found three different dates mentioned by contemporary English officials of the East India Company, having a bearing on Nana Phadnavees's birth. The three officials had respectively recorded that they were guests at receptions arranged by the Phadnavees family on February 12, February 24 and December 12, 1742 in connection with the birth of a son.

These references were interpreted by some scholars as conflicting dates of Nana Phadnavees's birth. In addition there was the usual horoscope which gave the astral data and Indian date which corresponded with February 12, 1742. My acquaintance who was to write his thesis brought the above facts to the notice of his 'guide' saying that since the Indian horoscope (astral date) tallied with the date mentioned by the first Englishman, that was Nana Phadnavees's authentic birth date.

The 'guide' because of his learned prejudice against astral data refused to have anything to do with it. He was not even prepared to concede any corroborative value to it. That almost amounted to insinuating that whenever any Indian is born there are ever so many astrologer forgers around him who take delight in dumping on the world a sheaf of concocted horoscopes to confound later scholars or just for the fun of forgery. The 'guide' therefore insisted that the candidate strictly confine himself to the three dates mentioned by the contemporary English officials and buttress one of these dates as the real date of Nana Phadnavees's birth. This prejudiced insistance might have resulted in imparting a stamp of authority to a wrong date because of the 'learned' short-sightedness of the 'guide.'

But as luck would have it the candidate with rare insight could devise a formula by which even the two differing dates could be reconciled with the Indian date mentioned in the horoscope. He explained to the 'guide' that one of the three dates recorded by the Englishman which tallied with the Indian horoscopic date was the real birth date while the 24th February reception marked the naming (Christening) ceremony of the boy (always observed on the 12th day from the birth, in Maharashtra) and 12th December (completing 10 months) reception was to mark the pate-shaving ceremony. This convinced the 'guide' of the scholar's finding. But I am still not sure whether that disarming and illuminating explanation has enabled the 'guide' to shed some of his prejudice against Indian astronomical notings for the dating of events.

This should convince the reader that modern suspicion of Indian astronomical records even with its best of intentions may have resulted in great harm to the accuracy of Indian historical chronology, by refusing to believe in it and rejecting it out of hand.

All I wish to emphasize here is that like all other evidence

horoscopes too may be critically examined especially where there are more than one in vogue for the same event. But the present abhorrence of them as something filthy defiling 'historical records' is unwarranted and harmful to the very cause dear to historians. They almost seem to get panicky when horoscopes are put forward as historical evidence. And when horoscopes or astral data point out to the great antiquity of personalities or events which scholars have been prone to assume or presume to be comparatively recent their sense of shock knows no bounds. Such disparity itself makes them jettison the astral evidence as a fabrication.

Modern scholarship had, therefore, better learn to 'live' with Indian astral data. There can be no harm done in at least critically examining such data and accepting its inference as a possible answer where other indications too do not point out to any decisive conclusion.

In fact if astral notings are found to be accurate there can be no better proof for dating historical events and personalities. Because eras may change and could be lost track of in the hurly burly of history but astral notings could be always identified by mathematical calculations. Ancient Indians rather deserve to be congratulated for their uncanny historical sense in noting astral data for individuals and events, rather than get cursed and be suspected of innocent fun or not so innocent horoscopic forgeries.

All those having anything to do with Indian historical research should, therefore, be prepared to accept the great antiquity of the Indian civilization, and the utility of recorded astral data. No genuine historical research of any kind of any country is possible by scholars hating and suspecting a country's people and their ancient sacrosanct traditions.

An unmistakable indication of the immense antiquity of the Indian civilization is afforded by a historical probe of Indian medicine, dancing, music and astronomical mathematics. No matter how far back we go we still find those arts and sciences as fully developed branches of study. Not to talk of being able to trace their origin we do not even come across any period when those arts and sciences were in their formative stages. As

we go back tracing their history we find every maestro referring to some old master along an unending trail reaching back into untraceable antiquity. It should not therefore, surprise historians, if as indicated by Lord Rama's horoscope the Indian civilization is millions of years old. That antiquity should not be denied it only because it does not fit in with the mediaeval presumption that human civilization itself has a very recent origin.

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'Arya' an Ideal Misconstrued as a Race

Overrunning Asia in the wake of its nascent imperialism in the 18th Century, Western scholarship ran berserk propounding half-baked theories and forcing mistaken theses on the subjugated peoples of the world.

One such mistaken notion forced on a psychologically supine world was the phantom of a so-called 'Aryan race'. Ever since, armies of scholars have for generations all the world over been hard put to define what an 'Aryan' signifies, identify his language or languages and locate his homeland.

This shadow-chasing was bound to result in nothing but utter confusion and total failure because blundering Western scholarship has raised the phantom of the so-called 'Aryan Race' out of its own imagination caused by a basic misunderstanding of the Sanskrit term 'Arya'.

Evidence is now available that the Aryans were no race at all, and, therefore, their supposed migration in waves, an spread over Asia and Europe appears to be a big joke in perspective.

Sanskrit-speaking Indians had coined the word 'Arya' to signify an ideal. To the Indians an 'Arya' signified a thorough-bred...a perfect gentleman ..an ideal person...a superman. Being great idealists and sticklers for purity of behaviour they constantly referred to the 'Arya' concept as a state of evolution to which every individual must aspire.

What better proof of this truth can be found than the well known maxim which enjoins on all Indians the ideal "KRUNVANTO VISHWAM ARYAM" i.e. "MAKE THE ENTIRE

WORLD ARYAN". Had the word 'Aryan' signified a race, the above dictum would not have come into being because race-conscious people far from wanting to assimilate the 'world' in their fold believe in maintaining an exclusive identify.

That the word 'Aryan' signified an ideal man and no race is again proved by Lord Krishna's admonition to Arjun "Be not a coward...shed un-Aryan feelings—and be ready to stand up and fight." Lord Krishna being a divine incarnation he would never identify himself with only one race to the discriminating exclusion of others.

Another proof is afforded by the vocative use of the term 'Arya' in ancient India to accost the husband or the king. The other vocative synonym for a husband was "Vara". In Sanskrit the term 'Vara' signifies a highly accomplished man, hence the term Arya too had an identical connotation.

Therefore, to regard 'Aryans' as some race, and a very proud race at that, which distinguished itself from and ruthlessly dominated the so-called Dasyus or slaves is a blunder which has vitiated the study of all ancient Indian and world history.

The term 'Arya' was nothing more than a general honorific as a modern speaker addresses his audience as "Ladies and Gentlemen". That does not mean that the speaker himself does not count himself among gentlemen or that those not present among the audience are not "gentlemen". In this case just as "Ladies and Gentlemen" do not constitute any special race similarly when the ancients uttered the word 'Arya' they did not refer to any race or distinguish 'Aryans' as masters from some others supposed to be 'slaves'.

Dunn and Dobzhansky have in their book titled HEREDITY, RACE AND SOCIETY expressed a similar opinion when they observed "Max Mueller...on an unlucky day used the words "Aryan Race'. Thus there arose truly out of talk alone an imaginative creature, Aryan man..."

Professor T. Murrow in his book titled THE SANSKRIT LANGUAGE observed that "For the Indo-Aryan invasion of India no direct evidence is available...In the text of the Rig-

veda itself although historical allusions are not uncommon, there is no reference anywhere to the fact of the migration, nor any definite indication that it was still remembered."

This evidence is enough to refute the notion, long held, that Indians are a conglomerate of Central Asian and Arctic people. Indian history books start by making us learn by the rote at the very outset that we are aliens and that the real inhabitants of India were the aboriginals. We the aliens invaded India and almost exterminated its original inhabitants we are asked to believe. Those of them who survived the holocaust got absorbed in the Aryan fold. It is necessary to take a second, closer look at this sinister doctrine.

One way of looking at and classifying human beings has been based on their complexion. Thus it is said that there are four major groups of people in our world : whites, blacks, browns and yellows. This may be alright so far as it goes. But to identify the whites as "Aryans" is a historical blunder. As explained earlier 'Aryan' was a synonym for a 'gentleman', a 'thoroughbred'. Therefore, any or all of the above four groups of people could be called 'Aryans'. This is exactly what happens. The Germans and Greeks who are whites and the Indians who are classed among the 'browns' are all supposed to be Aryans. If Aryans were a race this could not happen. But since those peoples have a common Sanskrit culture they have been commonly using the honorific 'Arya' to refer to each other. Such repeated use of the word 'Arya' subsequently made blundering Western scholarship, spearheaded by Max Mueller, to misinterpret it as a race.

It is then argued that since languages with Sanskritic affinities are known to exist over a very vast region from Bali to the Baltic and Korea to Kaba they must have a common linguistic ancestor. It is facilely assumed that that ancestral language was something akin to Sanskrit but not Sanskrit. Then it is argued that the language closest to the so-called Indo-European is Lithuanian hence those who spoke the original Indo-European language migrated from near the Baltic. The entire theory of 'Aryan' migration is based on this slender stem.

Then follow detailed descriptions of the original home of

the Aryans and routes 'A' and 'B' followed by their two massive migrations. Reading such descriptions one wonders as to who was the lucky chronicler who sat detached, perched on a high rock, or hopped all the way observing and charting the route followed by waves of migrating 'Aryans". Historians who are generally known to ask all sorts of hedging questions before accepting any theory seem to have 'gulped' the 'Aryan' race and 'migration' theories without much of questioning or thinking.

Some linguists seem to lay down the dictum that the original home of the Aryans must be deemed to be the region where the majority of Indo-European languages are spoken. The inevitable conclusion from this would be that the so called 'Aryans' migrated from Europe. But philologists are not agreed even on this. They mention the Pamir Plateau, Turkey or Iceland to be the original homes of the 'Aryans'.

Their very basic argument that Europe ought to be the original home of the Aryans because a majority of Indo-European languages are found to exist there, could in fact lead to a very different conclusion. Let us take a contemporary instance. In America in our own times we find a concentration of the most varied dialects not only of Europe and England in particular but of many other regions. What does it signify. It does not prove that Americans colonised Europe but vice versa.

By the same token we can say that if European languages show a Sanskritic base and if Sanskrit flourishes in its pristine glory only in India the conclusion is obvious that it was enterprising Indians who migrated to all the other continents. Later on when in the course of centuries links with India snapped the European languages retained only traces of Sanskrit while real Sanskrit still flourishes at its source namely India.

That conclusion is further reinforced by the fact that the ancient Vaidik Indians did have a dynamic slogan "Krunvanto Vishwam Aryam" (Make the whole world Aryan) which impelled them to push their conquests and explorations to the remotest lands to spread their knowledge and culture.

With their pre-conceived theory of the Aryans being a race and Aryan migration to India European scholars tend to interpret all Vedic terms on the basis of a supposed conflict between the 'invading Aryan' and the native Indian. Thus the vedic terms 'Ayajawanah (non-sacrificers), 'Shisnadevah' (phallus worshippers) and 'Pishangabhrshti' (black) are conceived by European scholars to be derogatory terms used by the invading Aryans for the native 'black' Indians. It is quite reasonable to suspect that the Europeans superimposed their colour prejudice on a bygone age and on an imaginary race of 'Aryans'. Secondly, Shiva being a deity mentioned in the Vedas the term 'Shisnadevah' meaning phallus-worshippers could not have been derogatory at all. It could be that some people worshipped Shiva while others did not. In that sense it could be a purely distinctive trait. Moreover 'Shisnadevah' could as well mean 'passionate' or 'dynamic' and not 'phallus-worshippers' at all. Therefore, to imagine that the term signifies the Dravidians as distinguished from 'Aryans' is illogical and unphilological.

The word 'Pishnagabhrishti' connotes a reddish brown tinge and not a black colour.

Max Mueller's initial blunder of dubbing the Rigveda to be only 3,000 years old had led to another blunder namely of believing that the Mohenjadaro people who lived 5,000 years ago must be pre-Vedic. But the find of a Shiva plaque in Mohenjadaro and the deciphering of the names of the Vedas in the Indus Valley writings have exploded two fond beliefs of Western scholars. It can no longer be asserted that Mohenjudaro was a Dravidian, pre-Vedic civilization. Simultaneously it has also been proved that the belief that the Rigveda is only 3,000 years old is untenable.

As for the belief that the Vedas con...n traces of any colour struggle it may b noted that among the so-called 'Aryans' themselves some were black and some fair. In fact the word "Varna" does not always signify colour. It signifies a class or division as Brahmans, Kshatriyas, Vaishyas and Sudras. Sage Kanva had a dark complexion and so had Indra. Far from the Vedas containing any descriptions of wars between coloured

peoples we find the so-called Dasas and Aryans being both bracketed together as enemies by a third party. Thus we have hymns which say :

"Oh Manu with your help may we conquor both the Aryans and Dasas

Oh Indra with your help may we kill both the Dasas and Aryans."

(Rigveda 10-83)

Should this be interpreted to mean that before the *real* white Aryans 'invaded' India some native 'Aryan' variety already existed in India.

References to Arctic geography which Lokmanya Tilak discovers in the Vedas could only mean that composers of Vedic hymns had penetrated as far as the North Pole in their exploratory zeal inspired by the ideal of carrying education, science and culture to the four corners of the world. This has been discussed by Dr. Abinash Chandra Dass in his book titled RIGVEDIC INDIA.

A diligent study of the Rigveda will reveal that the Dasyus were no rival race differing in physiological characteristics from the so-called 'Aryans'.

The word "Dasyu" occurs about 40 times in the Rigveda. At no place does it signify a race of the aboriginals as distinguished from the 'Aryans' believed to be whites. The epithet "Anas" as applied to the Dasyus is interpreted by some Western scholars as implying those having no nose or 'flatnosed'. Sayana interprets it as "mouthless" which is plausible considering that the Dasyus are also known as "of impaired speech", perhaps due to a curse.

Since "Aas" means to sit the term "Anas" would signify the 'wanderer' i.e. gypsies. The Rigveda (1/13/18) refers to the "Killing of the Dasyus for the sake of the humans. That means that the Dasyus were supernatural beings. Indra's slaying of the Dasyus is considered superhuman precisely because the Dasyus were superhumans. Keith and McDonell in their book THE VEDIC INDEX also admit that Dasyu in many passages in the Rigveda is clearly applied to superhuman enemies. Indra

is a God, the rain-giver, one who used to release light and the waters to dispel drought and darkness. He smashed "Puras" of clouds and of snow which blocked those waters. To read in this a fancied allusion, as Western scholars do, to the destruction of the so-called non-Aryan civilization of Mohenjadaro and Harappa by the Aryan Indra is to read theology and metaphysics as history.

Merely because the Dasyus are described as those not performing rituals, sacrifice or worship does not signify any enmity between them and the so-called Aryans. In our own times the Jains and Buddhists could be described as those not following the Hindu form of worship. That by itself does not connote enmity or hostility between the two.

The Dasyus are described as the enemies of the country and not of the so-called Aryan peoples as such. Therefore, instead of Aryans being supposed to be foreigners a more proper interpretation would be that some supernatural beings called the Dasyus were inimical to the Indian people. The Indian people were no foreigners. They were people who used the term "Arya" as an ideal to be attained or as an honorific as we use the term "gentleman".

The Rigveda prays (6/22/10) "Oh Indra, give us that glory by which Dasyus will become Aryas and all the human foes will be destroyed." This makes it quite clear that the term "Arya" meant an ideal human being and that there was no racial conflict between the Dasyus and 'Aryas'. The Indians wanted the troublesome supernatural forces to be tamed. If the Dasyus could be tamed and civilized to become "Aryas" it means that the two were not different in race.

When the Rigveda refers (2/20/8) to "Indra the slayer of Vritra destroying the Krishna Yoni Dasyus" it is held aloft by Western scholars as proof that the "invading Aryans" destroyed the dark aboriginals. But they do not seem to have taken note that the Rigveda describes the Aryans also as dark. Thus the Rigveda asserts "Kanva, the son of Nrishad was black" (10/01/11). Most of the hymns in the 8th Mandala of the Rigveda are composed by the descendants of Kanva. One Kanva was the tutor of a branch of white Yajurvedins. This shows

that "Kanva" though dark in complexion was no Dasyu. No feeling of inferiority is involved in admitting Kanva to be of dark complexion. One Rigvedic hymn (8/85/3) says "Oh Ashvins this Krishna is making offerings to you." Since "Krishna" signifies a person of dark complexion it would mean that the composer of that hymn was dark just as "Krishna Yoni Dasyus" is taken to signify that the Dasyus were all black-complexioned. Hymn 2/3/9 of the Rigveda prays "Let our offspring be tawny (Pishang)". Since tawny is non-white the prayer proves that no stigma attached to a non-white complexion and, therefore, there was no quarrel with the so-called Dasyus on the basis of "colour." In hymn 7/33-1 the Vashistas are specifically described as white which proves that the Indians of Vedic times were a mixed people even as they are today having all shades of complexion from the milky white to black. Therefore, to imagine the Aryans to be a race, then call them foreign invaders and class them as white is all pure fantasy. According to Sayana the word Dasyu derives from the root 'Das' meaning one who harms. This again bears out the earlier meaning that the Dasyus were (supernatural) beings who harmed the people (by obstructing rain etc.).

From historical parallels we can deduce that reference to colour of the complexion often refers to the leadership only and not to the actual people. Thus when Indian histories refer to "White" armies they only mean armies led and commanded by the Europeans, or those which fought in the cause of the Europeans. Actually the entire army was not "white". In fact a vast majority was non-white. And yet it was called a "white army." Considering all this the fancied confrontation of the so-called "Aryas" with the "Dasyus" believed to be natives is all a case of misunderstanding and misinterpretation. Western scholars have played havoc with the Rigveda in reading into it a 'class' and 'colour' struggle and in trying to squeeze historical theories out of a theological work.

From the above discussion we conclude that the 'Aryans' were no race but the Indian ideal of a thoroughbred man. Secondly the traces of Sanskrit culture that we find all the world over do not originate from any 'Aryan' race or language but from the pioneering effort of Sanskrit speaking Indians to

carry the torch of knowledge and culture to remote parts of the world.

Another conclusion we draw from the above discussion is that Sanskrit was not only widely spoken in India but it was a widely spoken world language in ancient times.

There having been no 'Aryan' race as such all efforts to find their homeland, traces of their migration and their original 'language' were bound to be fruitless as indeed they have been.

This belief in an 'Aryan race' has been a blunder of historical research. It needs to be rebutted and all references to the 'Aryans' as a race and their supposed migration ought to be deleted from world history. Instead it should be clearly understood that it was the Indians who migrated from their Indo-Gangetic, Punjab, Kashmir and Gandhar home to all parts of the world. The so-called Indo-European languages are all derived from the ancient-most language of India namely Sanskrit. It is futile to regard Sanskrit as a collateral of languages like Persian and Latin and then try to find their common ancestor. These attempts all derive from the mistaken notion that there were a people called Aryans who lived somewhere in Europe and from there migrated to India. Since there were no such people there was no fancied language of theirs. What then remains as the sole source of the world's ancient-most culture is not "Indo-European" but only the "Indo" civilization and "Indo" language viz. Sanskrit.

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Blunder No. 14

Antiquity of the Vedas Grossly Underestimated

The confident assertion in THE HISTORY OF MANKIND, a recent UNESCO publication that the Rigveda...humanity's oldest extant piece of literature...is as recent as 1200 B.C. surpasses a schoolboy howler in its absurdity.

Underestimation of the antiquity of the Vedas and in fact all major events of ancient India has hamstrung Indian history ever since uninformed Western scholars controlled the entire educational apparatus in Asia in the wake of their nascent empires between the 18th and 20th Centuries.

According to Indian tradition the Vedas are of such untraceable antiquity as to be considered Apaurusheya *i.e.* not composed by any identifiable humans. One interpretation of this term is that the great sages and seers who first sang the Vedas attributed their utterances to divine inspiration ruling out any personal credit.

Western scholars like Sir Mortimer Wheeler and Prof. Piggot read in the Rigvedic descriptions of the Dasyus being killed by Indra a fanciful allegorical allusion to the Dravidians being successively pushed backwards and backwards by invading Aryans. Thus Indian histories at the very outset drive a sinister wedge among Indians by dividing them into the so-called Dravidians and Aryans, representing them as arch enemies of each other making the so called Dravidians smart under imaginary ancient aggression, and arraigning the Aryans as the wicked invaders. To support that theory excavations at Mohenjadaro and Harappa were pounced upon and hoisted as Dravidian civilizations overrun by the so-called Aryans.

There are a number of fallacies in the above thesis. The

Dasyus were no human beings at all but only supernatural beings. Indra as the personification of Divinity was no sectarian or racial God. Neither was he an Aryan nor a leader of the Aryans. The fancied Aryans themselves are no race at all. The word as used by the ancient Indians signified a thorough-bred, well-mannered, highly accomplished, duty-dedicated, ideal human being. Their ideal was to train all humans to attain that stage. This is testified to by the ancient Indian maxim "Krunwanto Vishwam Aryam" meaning "Make the entire world Aryan". Every superior was addressed as "Arya". Hence "Arya" was honorific and a common term used in accosting most individuals. 'Arya' is also a surname in India. Having been so widely used, like the current term "Gentleman" Max Mueller and others mistook it to be a race.

Incidentally, the very wide use of the term Arya and its proud associations all the world over prove that the ancient Indians colonised and ruled over a very large part of the world. Had it not been so the use of the term "Arya" to accost people would not have been so widespread as to be mistaken to be a race comprising all Europeans and all Indians. That, however, is a subject for a separate dissertation.

Since there was no Aryan race it need not be added that there were no Aryan invasions. Consequently the Dravidian-Aryan conflict is a myth.

The Mohenjadaro and Harrappan civilizations did not even exist during the time of the Rigveda because as we shall see hereafter only a part of North India was then extant. The rest of the sub-continent as known to us today was submerged by the Tethys Sea. This is apparent from topographical and geographical descriptions in the Rigveda. Therefore, far from there being pre-Vedic civilizations the Vedas preceded those civilizations by millenniums.

All references in Indian histories to so-called Aryans, their invasions of India, the supposed division of Indians between Aryans and Dravidians, the pre-Vedic concept of the Mohenjadaro and Harappa, and the Rigveda being as recent as 1200 B.C. must, therefore, be suitably and drastically revised.

Those who hasten to assert that the Rigveda is as recent as

1200 B.C. also assert that Lord Buddha was born around 544 B.C. That Lord Buddha is much more ancient than that is of course a separate matter but even assuming that date to be correct the Western scholars should have asked themselves the question whether the entire history of the Indian civilization from the Rigveda to Lord Buddha, which includes the rise and fall of such mighty civilizations as that of the Ramayana and the Mahabharata had a total range of no more than 600 years (1200 B.C. to 600 B.C.)? This simple test-question should suffice to debunk the theory that the Rigveda is no older than 1200 B.C. But there are still other proofs.

The Mahabharata itself goes back to 3138 B.C. because the Yudhisthira era of India which is still quoted and has completed over 5,000 years began with the crowning of Yudhisthira ten days after the Mahabharata war.

The Mahabharata civilization was preceded by the Ramayana era. In between there may have been many intervening civilizations. And beyond them all loom the Vedas.

Certain portions in the Rigveda describe some extraordinarily devastating seismic events. In the RAJATARANGINI (an ancient history of Kashmir) and in NEELAMAT PURANA the event is described in mythological terms while in the Rigveda the same is dercribed practically in scientific detail. There it is stated that Indra the God of thunder and lightning accompanied by the Maruts (The wind deity) and Varuna (who controls water) broke mountains, killed a number of people and let loose enormous quantities of water from the mountains rent asunder. That water flowed out in the form of Sapta-Sindhu (seven rivers). It is apparent that the Rigveda alludes to a natural cataclysm of repeated earth tremors, accompanied by storms and lightning. Numerous hymns give the details of this happening.

Geologists admit the existence of a big lake in the Kashmir area in ancient times. The 1964 edition of the British Encyclopaedia states on page 887-B of its vol. 12 that at one time Kashmir was an inland sea with an "Archipelago of volcanic islands". On account of the tectonic movements of the earth's crust the floor of the lake rose while the neighbouring

Himalayas also registered a sympathetic rise in their altitude. The southern mountains of Kashmir...the Pir Panjal as they are now known, subsided and water which flowed out drained away the entire Kashmir lake.

Geologists de Terra and Patterson have described the channel beds resulting from the flow-out. Fredrick Drew has described the huge expanse of the lake and its great depth of about 2000 feet.

Apparently these geological upheavals aroused great interest throughout the contemporary world because even the Zenda-vesta refers to the creation of the Land of Sapta-Sindhu (Haptha Hindu).

The last lift in the height of the Himalayas took place five hundred thousand years ago according to modern geological studies. Since the Rigveda refers to the great seismic events which pushed back the Tethys Sea and pushed up the Himalayas it is clear that the Rigveda is a very ancient scripture.

It is likely to be argued that the language or the script of the Rigveda is not so old. But it must be remembered that according to the Indian tradition the Vedas were regrouped after every flood and transmitted from generation to generation through oral recitation. It is, therefore, quite likely that after every cataclysmic end of flourishing civilizations succeeding people described ancient events in their own contemporary language. Thus while the language and script could change the content of the Vedas would remain the same.

Some people are likely to urge that man himself being a very recent creation the Vedas could not be of immemorial antiquity or many hundred thousand years old. According to latest researches man is not that recent. The belief that ape-men roamed the earth a million years ago and that the real man came into existence only about 40,000 years ago is now obsolete. The British anthropologist, Dr. Leakey, Director of the museum in Kenya has discovered the bones and skeleton of a man who lived 1.7 million years ago. Prof. E.L. Simons of Yale University, U.S.A., has discovered jaw-bones of a man who lived 14 million years ago. The age of the discovery was

ascertained by the potassiumargon technique as mentioned in the March 1964 Proceedings of The American Academy of Sciences.

Unfortunately historians the world over have stuck to their primitive notions about the comparatively very recent origin of the human race while almost every branch of science has repeatedly revised and pushed back its horizons. Modern physics has accepted the time-space continuum theory and has admitted that the process of creation and destruction of matter goes on incessantly.

Both these concepts form the very foundation of Indian philosophical, scientific and metaphysical thought from times immemorial. Indians have always held that our pride in the 20th Century civilization having reached the apex of democratic thinking and scientific discoveries is misplaced. In the eternal whirl of time, uncountable civilizations have claimed the same distinction, and have perhaps attained greater heights of temporal and spiritual achievements but have been lost and forgotten. Likewise ours is not the only world in the bafflingly vast cosmos. Many other civilizations more wonderful and similar or different from ours could exist. This too is an ancient axiom of the Hindus who term God to be the Lord of Uncountable Millions of Worlds like our own. That the whole creation is a continuous cycle without beginning or end, as has been propounded by the Hindus since time immemorial may also be verified by looking around our cosmic environment. Our solar system is made up of orbs which have been going round and round in an endless whirl. Men, animals and vegetable life turn round in a constant cycle of creation and destruction. Time and space too have no beginning and no end. Considered against this background it is illogical to assert that in this vast mechanism of eternity man alone for the first time began from the cave-man stage about 40,000 years ago.

The topography of northern India as it is known today is quite different from what it was during Rigvedic times. The Rigvedic Nadi Sookta, hymn 75 of Mandala 10 names the seven rivers flowing out of the lake burst. It describes that the Ganga, Yamuna, Sutudri (Sutlej), Parushni (Ravi) and Saraswati (Ghaggar) flowed in the sea independently. In our

own time however the Yamuna joins the Ganga at Prayag (Allahabad) and the Saraswati (though now extinct) is known to have been once joining the Ganga and Yamuna in a triple confluence at the same place.

Hymn 95 of Mandala 7 specifically mentions that the Saraswati falls into the sea. Similarly Sutlej and Ravi which are now tributaries of the Indus, used to fall into the sea direct. Asikni (Chenab) and Vitasta (Jhelum) which now are tributaries of the Indus used to join together to form the Maruvridha river and flow to the sea. Arijikiya (Beas) also flowed to the sea direct instead of merging with the Indus. Yamuna being an independent river flowing to the sea shows that during Rigvedic times the sea northwards and eastwards reached at least upto what we know as Allahabad or Prayag today. In the West the sea extended beyond the points where the several tributaries mentioned above joined the Indus.

That the sea extended over much of what we call northern India, during Rigvedic times is further confirmed in Rigvedic stanza 5, hymn 136, Mandal 10 which says that the sun has his home in the sea both in the east and the west. This clearly means that the Rigvedic people saw the sun rise from the sea and set in the sea. It is, therefore, apparent that the Sapta-Sindhu land in which the Rigvedic people lived had the sea to its east, south and west.

Rigvedic rishis also describe the Saraswati as a mighty river on the banks of which they performed penance and worship. The Ganga and the Yamuna were then comparatively small. Indian tradition also preserves the memory of the Saraswati as a mighty river which because of a curse was turned upside down and sent to the nether world to flow through subterranean caverns. Latest geological researches testify to that finding and believe that over five hundred thousand years must have elapsed since river Saraswati disappeared underground. All this geological, topographical and geographical evidence found in the Rigveda leads to the inescapable conclusion that the Rigveda far from being composed around 1200 B.C is of immemorial antiquity as is rightly believed by the Hindus and is enshrined in their unfathomable tradition. All attempts,

therefore, to rank the Rigveda as a collateral of other ancient scriptures around the world are highly anachronistic. Rigveda is the basic scripture of the whole world, not only of the Hindus, inasmuch as the other scriptures which appear much below in the line of scriptural succession after the Rigveda derive considerable inspiration from it both in thought and content.

That the Rigveda is the oldest piece of human scripture or literature the origin of which goes back to immemorial antiquity is a staggering concept for those nursed in primitive Western thinking. But when its antiquity is proved by topographical and geological evidence contained within the Rigveda itself there is no escape from it however much it may hurt our corny academic toes.

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Blunder No. 15

Origin of 'Allah' as Hindu God and Kaba as Hindu Temple Forgotten

One of the greatest tragedies of Indian historical research, having a bearing on world history, is that the sway that Indian Kshatriyas once held all over West Asia has been clean forgotten.

Almost all traces of that sway got obliterated in the destructive fury that seized that part of the world soon after the founding of Islam.

That destructive fury, with its epicentre in Arabia, spreading in a chain of shock-waves soon engulfed the whole of West Asia including Afghanistan. All countries suffused by it were made to breakaway completely from their past.

Encyclopaedias Islamia and Britannica tell us that Arabia itself obliterated all its past history by destroying images and records. We are now told that the 2,500-year history of Arabia before the founding of Islam has been ironically written off as an "age of ignorance" though it was in fact the "wise" successors to that age who chose to remain ignorant by a deliberate breakaway from the past.

There are many clues still which if pieced together convince us of that sway. One is the naming of different countries as "Sthan". Just as in modern times we had the British empire spread over a large part of the world which resulted in different regions being named as Greenland, Iceland, Basutoland, Nagaland similarly the words Gharichistan, Zabulistan, Afghanistan, Baluchistan, Turkastan, Arvastan, Kurdistan should convince us that Sanskrit speaking Indian Kshatriyas once ruled over those regions.

There is also another piece of evidence. Albiruni and other ancient chroniclers have recorded that Buddhism prevailed over those regions. They are not very correct. From the Buddha statues noticed in those regions by Albiruni and others it would be wrong to assert that those regions followed Buddhism. We have a contemporary parallel. In our own times when Mahatma Gandhi commanded universal respect his statues were set up at various places. That does not indicate that people forsook Hinduism and took to Gandhism. Similarly the existence of Buddha statues only implies that Buddha being a famous Hindu of those times his statues were erected in the regions where Hinduism prevailed. The existence of Buddha statues in West Asia, therefore, prove Hinduism was the faith followed by all West Asian people whose descendants now profess Islam.

Some footnotes in the book titled SULTAN MAHMUD OF GHAZNIN[1] written by Prof. Mohammad Habib of Aligarh Muslim University, has some relevant information. On page 14 he says "some time before the Christian era the Turki Shahi (Kushan) dynasty of Scythian Turks founded by Barhatigin began a career of conquest. Under its greatest monarch, Kanishka, a large part of Northern India, Afghanistan, Turkastan, and Mawaraun Nahr was included in the Kushan Empire. The Turks were quickly assimilated by Indian civilisation.... Albiruni states that the dynasty included no less than 60 kings, the last of whom, Legaturman, was deposed by his Brahman wazir, K[illegible]llur....The pedigree of the kings written on silk was preserved in the fortress of Nagarkot but Albiruni says he was unable to see it."

A number of very important conclusions flow from the above information. Firstly it tells us that "Turks had assimilated Indian civilization" *i.e.* they professed Hinduism. This conclusion is further reinforced by the fact that they had Brahman wazirs as all Indian Kshatriya rulers in India had. Thirdly the charge that ancient Indians had no archives and wrote no history is proved baseless by the reference to the silk scroll of

1. Published by S. Chand & Co., Delhi 1951.

kings preserved in Nagarkot fort. India had voluminous historical records since every Indian ruler had by tradition and custom to spend a couple of hours every day listening to the history of his ancestors read by his Brahmin counsellors. Thanks to Muslim invasions and rule over West Asia and India for a millennium, voluminous Indian records of the sway that Indian Kshatriya held over those lands have been almost completely obliterated.

In that clean sweep and breakaway from the past the ancient Indian scripts and literature in vogue in countries like Turkey and Arabia have also been completely forgotten. Many would now express surprise if told that before the current Arabic script Arabs used to write in an Indian script and that ancient Turks too had an Indian script and maintained records in Sanskrit.

Turkish, Arabian and Persian names corrupted through centuries of mal-pronunciation might appear far removed from Sanskrit but nevertheless their origin is Sanskrit. An illustration of this may be found in the names Legatureman and his Brahmin wazir Kallur appearing above.

In a footnote on page 13 of his book Prof. Habib gives the dates for Samanid Kings: Abdul Malik bin Nuh (343-350), Mansur bin Nuh (350-365), Nuh bin Mansur (365-387). It should be remembered that the Samanids had a big empire in West Asia. Early Arab chronicles which record the invasions of Mohammad Kasim and others against India refer to Indians as Turks and Samanis. That shows that the Turks and Samanis were Hindus. The Samanaid empire was therefore that of Indian Kshatriyas.

The word "Nuh" quoted above is also a Hindu word. It is the abbreviation of "Manu". That is why "Nuh" is associated with the legendary "flood" in West Asia as has been the name of Manu in Indian tradition.

Manu as the law giver and the originator of every new civilization is held in the highest respect in Indian tradition. His name was, therefore, associated with Indian royalty among

the ruler's many titles. The Samanids being Hindus we find the word Nuh among them.

Another proof of Hinduism having been the faith of ancient Arabia is found in the fact that a very large part of Islamic religious terminology is still Sanskrit.

"Allah" is itself a Sanskrit word for "Mother" or "Goddess". Muslim tradition is likewise unable to explain the origin of the word "Kaba" which they claim to be their central shrine. That is because Kaba was a Hindu temple. The extant Kaba was surrounded by a huge shrine consisting of 360 Hindu images. One of them was known as Allah (goddess). Another (as mentioned in encyclopaedias) was known as "Lat". The name of the author of an ancient Indian astronomical work is "Lat-Dev". There is evidence to show that the Kaba and in fact the huge destroyed shrine housing the 360 deities was built by the Indian King Vikramaditya of India who founded a new era in 58 B.C.

In our attempt to reconstruct the story of pre-Islamic Arabia we begin with the name of the country itself. The name is fully Sanskrit. Arva in Sanskrit means a horse. Therefore, Arvasthan is the Land of horses. Its central pilgrim centre, Mecca is also a Sanskrit name. Makha in Sanskrit signifies a sacrificial fire. Since Vaidik fire-worship was prevalent all over West Asia in pre-Islamic days Makha signifies the place which had an important fire temple. Mecca-Medina is Makha-Medini the region of fire worship.

Coinciding with the annual pilgrimage a huge bazar used to spring up in Makha *i.e.* Mecca since times immemorial. The annual pilgrimage of Muslims to Mecca is not at all an innovation but a continuation of the ancient pilgrimage. This fact is mentioned in encyclopaedias.

Evidence is now available that the whole of Arabia was part of the great Indian king Vikramaditya's vast empire. The extent of Vikramaditya's empire is one of the main reasons for his worldwide fame. Incidentally this also explains many intriguing features about Arabia. It could be that Vikramaditya

himself had this peninsula named Arvasthan if he was the first Indian monarch to capture it and bring it under his sway.

The second intriguing aspect is the existence of a Shivalinga or the Mahadeva emblem in the Kaba shrine in Mecca, known as Sungay Aswad *i.e.* Black Stone.

Before going into further details about the ancient Vaidik rituals and names still clinging to Muslim worship at Mecca we shall see what evidence we have about Arabia having formed part of Vikramaditya's dominions.

In Istanbul in Turkey, is a famous library called Makhtab-e-Sultania which is reputed to have the largest collection of ancient West Asian literature. In the Arabic section of that library is an anthology of ancient Arabic poetry. That anthology was compiled from an earlier work, in A.D. 1742 under the order of the Turkish ruler Sultan Salim.

The 'pages' of that volume are made of Hareer—a kind of silk used for writing on. Each page has a decorative gilded border. It may be recalled that gilding pages of sacred books is an ancient custom associated with old Sanskrit scriptures found in Java and other places.

The anthology itself is known as SAYAR-UL-OKUL. It is divided into three parts. The first part contains biographic details and the poetic compositions of pre-Islamic Arabian poets. The second part embodies accounts and verses of poets of the period beginning just after Prophet Mohammed upto the end of the Banee-Ummaya dynasty. The third part deals with later poets upto the end of Khalifa Harun-al-Rashid's times. Incidentally "Banee" meaning "Vanee" and Ummaya as in Krishnayya are Sanskrit names.

Abu Amir Abdul Asamai, a distinguished Arabian bard who was the Poet Laureate of Harun-al-Rashid's court has compiled and edited the anthology.

The first modern edition of Sayar-ul-Okul anthology was printed and published in Berlin in A.D. 1864. A subsequent edition was published in Beirut in A.D. 1932. This work is

regarded as the most important and authoritative anthology of ancient Arabic poetry. It throws considerable light on the social life, customs, manners and entertainment forms in ancient Arabia. The book also contains an elaborate description of the ancient Mecca shrine, the town and the annual fair known as OKAJ which used to be held there every year. This should convince readers that the annual Haj of the Muslims to the Kaba is only a continuation of the old fair and not a new practice.

But the Okaj fair was far from a carnival. It provided a forum for the elite and learned to discuss the social, religious, political, literary and other aspects of the Vaidik culture then pervading Arabia. SAYAR-UL-OKUL asserts that the conclusions reached at those discussions were widely respected throughout Arabia. Mecca, therefore, followed the Varanasi tradition of providing a seat for important discussions among the learned while the masses congregated there for spiritual bliss. The principal shrines at both Varanasi in India and at Mecca in Arvasthan were Shiva temples. Even to this day the central object of veneration at both Mecca and Varanasi continues to be the ancient Mahadeva emblem. It is the Shankara stone which Muslim pilgrims reverently touch and kiss in the Kaba.

A few miles away from Mecca is a big signboard which bars entry to any non-Muslim in the area. This is a reminder of the days when the shrine was stormed and captured solely for the newly established faith of Islam. The object obviously was to prevent its recapture.

As the pilgrim proceeds towards Mecca he is asked to shave his head and beard and to don a special sacred attire. This consists of two seamless sheets of white cloth. One is to be worn round the waist, and the other over the shoulders. Both these rites are remnants of the old Vaidik practice of entering Hindu shrines clean shaven and with holy seamless, spotless white sheets.

The main shrine in Mecca which houses the Shiva emblem is known as the Kaba. It is clothed in a black shroud. This

custom could also originate from the days when it was thought necessary to discourage its recapture through camouflage.

According to encyclopaedias Britannica and Islamia the Kaba had 360 images. Traditional accounts mention that one of the deities among the 360 destroyed when the shrine was stormed was that of Saturn, another was of the Moon and yet another was one called Allah. In India the practice of Navagraha puja that is worship of the nine planets is still in vogue. Two of these nine are the Saturn and the Moon. Besides, the Moon is always associated with Lord Shankara. A crescent is always painted across the forehead of Shiva emblem. Since the presiding deity at the Kaba shrine was Lord Shiva *i.e.* Shankara the crescent was also painted on it. It is that crescent which is now adopted as a religious symbol of Islam.

Another Hindu tradition is that wherever there is a Shiva shrine the sacred stream of Ganga that is the Ganges must always co-exist. True to that tradition a sacred fount exists near the Kaba. Its water is held sacred because it was regarded as but another Ganga since pre-Islamic times.

The common Muslim exclamation and invocation "Ya Allah" is also of pure Sanskrit origin as may be observed by referring to the invocation of Goddess Saraswati which runs thus: Ya Kundendu Tushar Har Dhavala, Ya Shubhra Vastravrita.

Muslim pilgrims visiting the Kaba shrine go around it seven times. In no other mosque does this perambulation prevail. Hindus invariably perambulate around their shrines. This is yet another proof that the Kaba shrine is a pre-Islamic Shiva temple where the Hindu practice of perambulation is still meticulously observed.

In Sanskrit Allah, Akka and Amba are synonyms. They signify a goddess or mother. The term Allah appears in Sanskrit chants while invoking goddess Durga *i.e.* Bhavani. The Islamic word Allah for God is therefore, not an innovation but the ancient Sanskrit appellation retained and continued to be used by Islam.

The seven perambulations too are significant. At Hindu wedding ceremonies the bride and bribegroom go round the sacred fire seven times. The practice of seven perambulations around the Kaba shrine in Mecca is, therefore, a Hindu Vaidik custom. It is also proof that Mecca was Makha or the shrine of the sacred fire around which worshippers made seven perambulations.

SAYAR-UL-OKUL tells us that a pan-Arabic poetic symposium used to be held in Mecca at the annual Okaj fair in pre-Islamic times. All leading poets used to participate in it. Poems considered best were awarded prizes. The best, engraved on gold plate, were hung inside the temple. Others etched on camel or goat skin were hung outside. Thus for thousands of years the Kaba was the treasure house of the best Arabian poetic thought. This tradition was of immemorial antiquity. But most of the poems got lost and destroyed during the storming of the Kaba by Prophet Mohammad's forces. His court poet Hassan-bin Sawik who was among the invaders captured some of the treasured poems. His descendant in the third generation hoping to earn some reward carried some of those salvaged poems to Khalif Harun-al-Rashid's court. At the Khalif's court he met the well known Arab scholar Abu Amir Abdul Asamai. The latter received from the bearer five gold plates and 16 leather sheets with the prize-winning poems engraved on them sending away the latter happy bestowed with a good reward.

On the five gold plates were inscribed verses by two ancient Arab poets Labi Baynay and Akhtab-bin-Turfa. This discovery led Harun-al-Rashid order Abu Amir to compile a collection of all earlier compositions. One of the compositions in the collection was by poet Jirrham Bintoi who lived 165 years before Prophet Mohammad. Bintoi had received the topmost award for the best poem for three years in succession at the Mecca symposiums. All those three poems of Bintoi inscribed on gold plate were hung inside the Kaba shrine. One of his poems related to King Vikramaditya. Its Arabic transcript is as under :

"Itrasshaphai Santul Bikramatul Phahalameen Karimun Yartapheeha Wayowassaru Bihillahaya Samimin Ela Motakabbenaran, Bihillaha Yuhee Qaid Min Howa Yaphakharu Phajjal Asari Nahano Osirim Bayjayhaleen, Yuridun Biabin Kajan Binayakhtaru Yaha Sabdunya Kanateph Natephi Bijehalin, Atadari Bilala Masaurateen Phakef Tasabahu Kaunni Eja Majakaralhada Walhada, Ashmiman, Burukan, Kad Toluho Watastaru Bihillaha Yakajibainana Balaykulle Amarena, Phaheya Jaunabil Amaray Bikramatoon" (SAYAR-UL-OKUL, page 315). Rendered in English the above poem means : "Fortunate are those who were born (and lived) during King Vikram's reign. He was a noble, generous, dutiful ruler devoted to the welfare of his subjects. But at that time we Arabs oblivious of God were lost in sensual pleasures. Plotting and torture were rampant (amongst us). The darkness of ignorance had enveloped our country. Like the lamb struggling for her life in the cruel paws of a wolf we Arabs were caught up in ignorance. We had strayed from peaceful, orderly life through our ignorance. The whole country was enveloped in a darkness as intense as on a New Moon night. But the present dawn and pleasant sunshine of education is the result of the favour of that noble King Vikram whose benevolence did not lose sight of us foreigners as we were. He spread his sacred religion amongst us and sent scholars from his own country, whose brilliance shone like that of the sun in our country. These scholars and preceptors through whose benevolence we were once again made cognisant of the presence of God, introduced to His sacred knowledge, and put on the road to truth, had come to our country to preach their religion and impart education." This clearly shows that the Yunani system of medicine is nothing but Ayurveda taught to the Arabs in ancient times.

The above poem of Bintoi, a pre-Islamic Arabian poet, is decisive evidence that it was King Vikramaditya who first conquered the Arabian peninsula and made it part of the Indian empire. This automatically explains why starting from India towards the West we have all Sanskrit names like Afghanistan, Baluchistan, Kurdistan, Iranam, Iraq and Arvastan. It has not been realized by historians that it was the Indians who ruled

this entire region in the ancient past who gave all these names to these countries, established cultural centres and spread knowledge and civilization throughout West Asia. It could be that Arabia itself was not a part of the Indian empire until King Vikrama because Bintoi says that it was Vikrama who for the first time brought about a radical change in the social, cultural and political life of Arabia. It may be that the entire region between India and Arabia was ruled over by Indian kings prior to King Vikramaditya. The latter perhaps added Arabia too to the Indian empire. Or it may be that Vikramaditya himself conducted a series of brilliant campaigns annexing to his Indian empire the vast region from Karachi to Hedjaz.

This also explains why King Vikramaditya is so famous in history. Apart from the nobility and truthfulness of heart and his impartial filial affection for all his subjects, be they Indian or Arab, as testified by Bintoi, he is enshrined in the pages of history because he was perhaps the world's greatest ruler. The Vikram Samvat which he initiated over 2,000 years ago may well mark his victory over Arabia, and the so called Kutub tower may be the Vikram Tower commemorating that victory.

A great many puzzles of ancient history get automatically solved by a proper understanding of these great conquests of King Vikramaditya. As recorded by Bintoi Indian scholars, preachers and social workers spread the fire-worship cult, preached the Vaidik way of life, manned schools, set up Ayurvedic centres, trained the local people in irrigation and agriculture and consolidated in those regions a democratic, orderly, peaceful, enlightened and religious way of life.

It is from such ancient times that Indian Kshatriya royal families like the Pehlvis and Barmaks have held sway over Iran and Iraq. It is those conquests which made the Parsees Agnihotrees or fire-worshippers. It is therefore, that we find the Kurds and Iranians speaking Sanskritized dialects, fire temples existing in places like Baku and Baghdad thousands of miles away from India, and scores of sites of ancient Indian cultural centres like Navbahar in Balkh and the numerous viharas in Soviet Russia spre[illegible]ghout the world. Ever since so many

viharas are often dug up in Soviet Russia. Ancient Indian scriptures are also found in excavations in Central Asia.

Unfortunately these chapters of world history have been almost obliterated from public memory. They need to be carefully deciphered and re-written. When these chapters are compiled they might change the entire concept and orientation of ancient history.

A movie produced by Hollywood and featuring the Indian boy actor Sabu is titlod "The Thief of Baghdad". It affords a glimpse of pre-Islamic Iraq. In that a huge statue of Buddha with a shining diamond on its forehead is shown, seated in beatific meditation in a Baghdad temple. In other scenes a bottled imp when released is shown to assume the gigantic proportion of a giant with a tuft of hair on his head as the Hindus have, and a goddess with eight arms has been depicted. This shows that even Western script writers conducting research in the past culture of West Asia find nothing but the Vaidik way of life prevailing in those lands.

At least one Koranic verse is an exact translation of a stanza in the Yajurveda. This was pointed out by the great research scholar Pandit S.D. Satavlekar of Pardi in one of his articles.

It will now be easy to comprehend the various Hindu customs still prevailing in the West Asian countries even after the spread of Islam for the last 1,300 years. I intend to discuss some of those Hindu traditions which have become an indivisible part of Islamic life. The Hindus have a pantheon of 33 gods. People in Asia Minor too worshipped 33 gods before the spread of Islam. Islam has continued to be guided by the lunar calendar. The Muslim month "Safar" signifies an "extra" month. This is identical with the "Adhik" meaning an extra month of the Hindu calendar.

Their month designated as "Rabi" is the corrupt form of Ravi meaning the sun since it has already been shown that Sanskrit "V" changes into Prakrit "B". The Miladul-Nabi festival which falls in the month of Rabi signifies a reunion with God. Another festival which falls in this month is the

Gyarahavi Shareef meaning the pious eleventh day. In Hindu tradition the Ekadashi or the 11th day is always considered pious. The Hindu custom of celebrating the vernal equinox amounts to reunion with God which is reflected in the Muslim Miladul Nabi observance. On the 11th day of this month a special Manavrat initiation ceremony used to be held. It is that custom which is still commemorated in the Gyarahavi Shareef of the Muslims.

In the Hindu calendar the first six months constitute the day of the Gods and the next six months their night corresponding to the long day and night succession at the time when Hindus colonised the North Pole. In the latter half of the year the Hindus perform ancestor worship. The fortnight during which this commemorative rite is performed is known as the Pitri Paksha. The observance is called the Pitri Shraddha. The Muslim term Fitra is a corrupt form of the ancient Sanskrit word Pitra.

The fourteenth day is reserved for the worship of those killed by weapons. This day is called Ghayal Chaturdashi. A similar observance known as Baraha Vafat is practised by the Muslims. Vafat is the corrupt form of Phiphaut meaning death, in Sanskrit. Their festival Shabibarat also falls on the 11th *i.e.* the Ekadashi day of the dark half of that month.

It should be noted that most Muslim festivals fall on the 11th day of the lunar fortnights in keeping with the ancient Vaidik importance of the Ekadashi day. Some Muslim festivals are dependent on the citing of the moon. This custom derives from the Vaidik custom of taking meals on Chatoorthi *i.e.* the fourth day of the lunar fortnights after moon rise.

In the Sandhya prayers chanted by orthodox Hindus daily they ask for pardon for any sin committed the previous night through word or deed ("Yad Ratrya Papam Akarsham Manasa Vacha"). Similarly in the Atharva Sheersha God's blessings are invoked for strength to remedy the night's sins during the day, and the day's sins at night by reformed behaviour. The Sanskrit text says : "Sayam Adheeyano Diwasa Kritam Papam Nashayati. Pratar Adheeyano Ratri Kritam Papam Nashayati

—Sayam Pratha Prayunjano Apapo Bhavati." The Muslim custom of observing the Muharram month as a period of fast as penitence for the year's evil deeds reflects the continuance of the Vaidik custom described above. Their month Safar was also meant to provide for the astronomical adjustment of the year's extra days as laid down by the Vaidik custom of observing an Adhik Mas *i.e.* an extra month. The word Safar meaning 'additional' is synonymous with the Sanskrit word Adhik.

The Muslim custom of Bakri-eed derives from the Go-medh and Ashva-medh yajnas or sacrifices of Vaidik times. EED in Sanskrit means worship. The Islamic word EED for festive days namely days of worship is, therefore, a pure Sanskrit word. The word Maish in the Hindu Zodiac signifies a lamb. Since in ancient times the year used to begin with the entry of the Sun in Aris, it was celebrated with mutton feasting. That is the origin of the Bakri EED festival.

Since EED means worship, and Griha means house the Muslim word Idgah signifying a house of worship is a pure Sanskrit word. Similarly the word Namaj derives from two Sanskrit roots Nama and Yaja meaning bowing and worshipping.

Vaidik descriptions about the moon, the different stellar constellations and the creation of the universe have been incorporated from the Vedas in Koran part 1, chapter 2, stanzas 113, 114, 115 and 158, 189; chapter 9, stanza 37 and chapter 10 stanzas 4 to 7.

Recital of the Namaz five times a day owes its origin to the Vaidik custom of Panchamahayajna which was part of the daily Vaidik ritual prescribed for all individuals.

Muslims are enjoined cleanliness of five parts of the body before commencing prayers. This derives from the Vaidik injunction of "Shareer Shudhyartham Panchanga Nyassha."

Four months of the year are regarded as very sacred in Islamic tradition. The devout are enjoined to abstain from plunder and other evil deeds during this period. This corresponds to the Vaidik practice of observing the four monsoon months as requiring special austerities and vows.

Shabibarat is the corrupt form of Shiva Vrata or Shivaratra. Since the Kaba had been an important Shiva temple the Shivratri festival used to be celebrated there with great eclat. It is that festival which is signified by the Islamic word Shabibarat. Encyclopaedias tell us that there are inscriptions on the inside of the Kaba walls. What they are nobody has been allowed to study. But according to hearsay at least some of them are stanzas from the BHAGWAD GEETA.

Indian merchants had settled in Arabia, particularly Yemen and their life and manners had deeply influenced those who came in touch with them. At Ubla there was a large number of Indian settlements. The presence of the Indian tribe of Jats in Arabia during the time of Prophet Mohammad is borne out by the authentic traditions (abadis). Some Jat physicians had settled in Arabia. Imam Bukhari, one of the compilers of the Prophet's traditions says that once when Hazrat Ayesha wife of the Prophet fell ill her nephew sent for a Jat physician for her treatment. An Indian Raja sent a jar of ginger pickles. The Prophet relishing it asked his colleagues also to enjoy it.

It may be recalled that early during British rule in India their doctors enjoyed a certain prestige because they were the rulers. Likewise the summoning of the Jat doctor to treat the Prophet's wife indicates that the Jats at that time belonged to the Indian ruling class in Arabia.

Indian Kshatriya Rule from Bali to the Baltic and Korea to Kaba Forgotten

As luck would have it the maestros and mentors of this ancientmost civilization were great idealists. Being clear thinkers they saw no reason why like the air we breathe human beings ought not to share the entire earth without compartmentalizing it into parochial boundaries. Another basic postulate of theirs was that since human beings have a common nature, desires, feelings, afflictions and facial there is no reason why one community should be superior to another. They, therefore, sought to think on the lines that all humans constituted but one family, and the whole earth was their common home.

As idealists their other basic belief was that since man is descended from Divinity his life must be so channelled as to lead him back to Divinity. They, therefore, sought to evolve a system in which like a beautiful image fashioned from a crude lump of metal every individual's baser instincts and desires would be gradually modulated by constant teaching, training and practical living into higher urges by which through the superman stage the individual could attain Divinity *i.e.* salvation.

What they envisaged was that every individual must be so brought up as to be strong, hefty, long-lived and handsome physically while mentally he would be very dutiful, amiable, kind, brave and self-sacrificing.

This, they thought, could be achieved only if they insisted on complete identity of thought, word and deed. Fired with this ideal they developed the Sanskrit language." The word "Sanskrit" itself means a "well thought out, scientific langu-

age." Sanskrit is, therefore, written exactly as it is pronounced, unlike any other language in the world.

This ideal they summed up in their famous maxim "Krunvanto Vishwam Aryam". It meant that they wanted to make the whole world, all human beings Aryans *i.e.* supermen. Much misunderstanding has resulted in misconstruing the word "Arya". The Aryans were no race. That word signified the ideal superman—a stage to be aspired for and reached by every individual through constant endeavour. That is why in Sanskrit a wife called her husband "Arya".

True to their word, and aspiration the ancient Hindus displayed remarkable virility and energy in sending out missionaries, preachers and guides literally throughout the world. They dotted the world with their ashrams or training centres which were sometimes known as Viharas. Their word for the globe or the world was "Bharata Varsha". Since Varsha is the period taken by the earth to complete a revolution round the sun it also signifies an ellipse or oval. A part of that great globe *i.e.* Bharata Varsha, was the Bharata Khanda *i.e.* the great Asia-Europe land mass or continent. In ancient Indian terminology, therefore, Asia-Europe was considered one continent.

As we cast a look around the modern world, in spite of the lapse of scores of centuries we can still see innumerable traces of the ubiquitous Hindu *i.e.* Vaidik culture having once suffused the whole world.

These traces are of many kinds namely actual historical sites, existence of Sanskrit grammar and syntax in the languages of some countries, profusion of Sanskrit words, customs, manners and mythology, topographical and geographical features of distant regions found in ancient Vaidik literature, and Indian sculpture.

Let us take the word India. Reminiscent of this word we have all the world over names like Indiana, Indianapolis, Red Indians, West Indies, East Indies, the Indian Ocean, Indonesia, Indochina.

Let us now take the word "Sthan" meaning place or land, We find a string of names stretching out to the west of the

The same could be said of Iraq and Iran and Arabia. Until about the sixth century A.D., we find it mentioned in encyclopaedias that Arabia too was a well watered and vegetated land. But about 1,300 years ago the people in Middle-Western countries were seized of a new philosophy, a new way of life by which they organized themselves into raiding bands and raided neighbouring countries to live off the toil of other people.

The place where Akbar was born is called Umarkot. It is situated in Sind. Akbar's father Humayun had sought the hospitality of a Hindu Rajput chief who ruled over Umarkot when Akbar was born. These instances should prove that Sind, Afghanistan and Baluchistan were regions where Indian Kshatriyas ruled until 1,000 to 1,200 years ago and the people used to be all Hindus.

Iran

Whether we call the country Iran or Persia both are Sanskrit names. Iran derives from Iranam, and Persia from Parasika. The royal family of Iran, the Pehlavis are a Hindu, Kshatriya, Indian family. The name Pehlavi occurs first in the Ramayana in the episode of Vishwamitra's attempt to drive away with Vashista's holy cow. Among the warrior tribes that she pro-creates for her own defence Pehlavi is one. We again find this name recur in the time of Vikramaditya. The Pallavas are an offshoot of the Pehlavis.

The title "Shah" too is an Indian title. The Hindu king of Nepal bears the title "Shah". Shah is also a common Hindu surname. The wealthy patriot who turned over all his wealth to Rana Pratap for India's defence was known as Bhama Shah. The Kshatriya king of Gwalior deposed by the Muslims was Ram Shah. Therefore the title "Shah" which the Iranian King bears is a reminder of the Indian Kshatriya origin of the Pehlavi family. The 2,500 year old Iranian monarchy also traces its descent from the sun as do illustrious Indian Kshatriya families.

It is mentioned in histories that the Parsee name

Nausherwan is an abbreviation of Anushriwan which is a pure Sanskrit word.

At the time when Islamic invasions against Iran started a part of the common people came away to India. They are known as Parsees. Histories also record that the Iranian royal family too was considering leaving Iran and seeking shelter in India. This should induce some Newtonian thinking. Just as Newton deduced from the apple falling to the ground and not flying away towards space, that it must be gravitation which pulled the fruit earthward similarly historians ought to consider what made both the common people of Iran and its royal family think of coming away to India of all the countries of the world. Incidentally we have also a recent instance. When a part of India was cut away in the name of Pakistan, who were those who sought shelter in India? They were the Hindus. So the very fact that the people and the ruler of Iran thought of coming away to India in the face of Islamic raids proves that they were all Hindus.

Our conclusion is further reinforced by some other proofs. The Iranian language is itself a corrupt form of Sanskrit. It is a blunder to regard Sanskrit as a collateral in the so-called Indo-European family of languages. Rigveda being a very ancient and the ancientmost scripture its language Sanskrit is the great-grandmother of all known languages. Persian is, therefore, a descendant dialect of Sanskrit. Sanskrit was the spoken language of the Iranians which is the reason why we find the present-day Persian as Sanskritized as the Prakrit languages in India.

Many towns in Iran have Sanskrit names. The birth place of Omar Khayyam, a well-known Persian poet, is Nishapur which is a pure Sanskrit term.

Indian troops stationed in West Asia during World Wars I II have reported seeing temples of Indian deities like Ganesha and Shankar in ruins in remote desolate areas of Iran, Afghanistan and other countries.

Iranian mythology has links with ancient Indian lore. Even

the Hanuman survives in their legends. A picture of this Monkey God from Iran can be seen hung in the Salar Jang Museum in Hyderabad. It is a shaggy monkey standing on its hind legs and lifting a huge piece of rock with hands raised above his head. With their ties with the Hindu sacred lore snapped for centuries this Monkey God survives in Iranian mythology as a Jin or a sort of an evil spirit.

The Parsees thought of coming away to India when threatened with conversion to Islam precisely because they were Vaidik fire-worshippers. They also wear a holy thread, and have a thread-ceremony for adolescents. They include sandalwood in their oblations to the fire. They draw geometrical patterns in white stone powder in front of entrances to their homes as do the Hindus. Their names Ardeshir (Oordhwashir) *i.e.* "one who holds his head high" and Nausherwan meaning "Anushreewan" have Sanskrit origin. This shows that before Islam was forced on Iran and other countries the inhabitants of those regions were followers of the Vaidik way of life.

Iraq

Like Iran what is known as Iraq too derives its name from the Sanskrit root "Ir". On page 31 of the preface to "Albiruni's India" Dr. Edward D. Sachau asserts that the present village Navbahar in Balkh derives its name from Nava Vihara *i.e.* "The New Cultural Centre or Hermitage". The head priest of this centre, obviously an Indian, was known as Paramaka. He was forced to become a Muslim. That family continued to call itself Paramak. In course of time that name came to be mispronounced as Baramak. And until about ten years ago it was the Barmak, an Indian family that ruled over Iraq.

The region called Balkh derives its name from Valhika mentioned in the Indian epics. Sanskrit "V" often changes into "B" as Vachan becomes Bachan and Vasudeo, Basudeo. Valhika region, therefore, came to be known as Balkh. It is in this region that the Nava Vihara is located.

Dr. Sachau also informs us that long after the Paramak became a Muslim he continued to retain his connection with India. The Barmak rulers kept sending their men for being

trained in India. The ruler also had all high officials to run schools, offices, hospitals, farms and other establishments, brought from India.

Kurdistan, a part of Iraq is inhabited by the Kurds. They still retain many of their Hindu customs and names. Their language also has many Sanskrit words. Baghdad, the capital of Iraq, still has an ancient fire temple. The building may be comparatively recent but its site is of pre-Islamic antiquity. Even as Somnath was repeatedly destroyed and re-erected so was that fire temple. That one still existing reminds one of thousands of others stamped out of existence without a trace or were turned into mosques.

Parsees

After having dealt at some length with the Vaidik origins of Islamic and Arabic traditions we shall now turn to prove the Vaidik origin of Parsee traditions.

It has already been observed earlier how the words Persia and Iran are Sanskrit in origin. They were given Sanskrit names by Sanskrit people who ruled that region. It is those Sanskrit-speaking people who introduced the fire worship and other Vaidik rituals in West Asia. Under such circumstances it was but natural that the names of Parsee deities, months etc. should be the same as those of the Hindus. And so they are.

Parsees too have 33 deities like the Hindus. Sanskrit "S" is often found transformed to "H" in these names as "Sindhu" became "Hindu". A comparative table of Hindu and Parsee names of deities is given hereunder :

Parsee	Hindu	Parsee	Hindu
Andra	Indra	Ahur	Asur
Ogni	Agni	Thruta	Trita
Verethra	Vritra	Hukratuh	Sukratuh
Spash	Spash	Vrithraghna	Vritraghna
Ha-Om	Soma	Bhaga	Bhaga
Athavya	Apta	Vadaray	Vajra
Vivashanta	Vivaswata	Maithra	Mitra

Parsee Nava Roz is the same as Vaidik Nava Samvatasar-arambha *i.e.* New Year Day

The Sanskrit origin of the Parsee days and months may be judged from the following table :

Parsee	Hindu
Aban Maha	Avan Mas
Wahuman	Wasuman
Wanheyas	Wanhiyas
Watahay	Watah
Angramainyu	Angramanu
Amraitat	Amrita-Tatva
Ahunavad	Asuravat
Zendavasta	Chhandawastha
Farvardin Mah	Pravardhin Mas
Atyeyadij	Atreyadhih
Amshaspandas	Amshaspandas
Mordan Maha	Mardan Mas
Kashatrawairjehay	Kashtraveeryaha
Anamak	Anamak
Pavanmitro	Pavanamitra
Artavahishtha	Artawashishtha
Shrausha	Shrosha
Oshtavad	Osthavat
Shwetomad	Shwetomat
Hauratat	Sauratatva
Vahara	Vasara

Similar further information can be gathered from the book Zorastrian Theology.

We shall now review the European countries to find out whether we find any traces of ancient Vaidik culture in them.

England

In the rebuilding of war-ravaged areas in London after the end of World War II an image of the Indian God Mitras mean-

ing the sun was found buried under the foundation of an old building. It was said that the Romans had introduced sun worship in Britain during their rule there. This shows that ancient Hindu culture had travelled to England at least via Greece and Rome. But it could as well be that Hindu culture was carried to England by Vaidik Indians themselves. We find some proof of the Vaidik culture having prevailed in the Arctic region. If that is admitted what could prevent those same people from crossing the small strip of the sea into Britain.

This view is reinforced by the many Sanskrit roots and words found in the English language. Thus the Sanskrit root "pada" meaning the foot gives a whole range of words like biped, paediatrics, orthopodic and pedestal. Pedestrian is Sanskrit padachara. A root which is widely used for English derivatives is "Dant" meaning a tooth from which we have dentist, dentistry, dental. Yet another Sanskrit root is "mrityu" meaning death from which we get English words like mortuary, morgue, mortal, immortal. The word Man derives from the Sanskrit word "Manas" meaning the mind and therefore signifying a thinking being that is a rational being. Door is dwar. The Sanskrit prefix "Pra" as in Prakash, Pravritti is widely used in English as in proffer, procreate.

This influence of Sanskrit, it is said, permeated into English through Latin. Like the Persian language Latin is suffused with Sanskrit. Thus we get daughter, pater, mater, father, mother from Pitri, Matri in Sanskrit. Patricide, matricide, suicide are all Sanskrit words since 'chida' means to 'cut' and 'pitri', 'matru', 'swa' signify father, mother and one self respectively.

A whole unsuspected host of Sanskrit words continuing to exist in En.lish is very strong evidence of Indians having once held sway in Europe even as the words Ticket and rail, Naga-land and statio persisting in India are proof of erstwhile British rule over India. Some of these words and roots are :

English	Sanskrit	English	Sanskrit
Preach	Prachar	eight	Ashta
Adore	Adar	Nine	Nava

Path	Path	Decimal	Dashmalava
Mater Dei	Matru Devi	Decade	Dashak
You	Yuyam	Octagon	Ashtakon
We	Wayam	Pentagon	Panchakon
He	Sah	Christmas	Christ-Mas.
She	Sa	Un (negative)	Un (also as negative)
Go	Gama	Vesture	Vastra
Come	Agama	Hand	Hasta
Untruth	Unrita	Cent	Shata
Cow	Gau	Internal	Antarik
Two	Dwi	Terra	Dhara
Three	Tri	Mind	Mana
Four	Chatwar	Night	Naktam
Five	Panch	Six	Shad
Seven	Sapta		

Greece

Greeks were also once followers of the Vaidik way of life. That is why there is such a close similarity between their gods, epics, names and customs with those of ancient India. The word Theodore is of pure Sanskrit origin since Theos is Dewas or god and door is dwar *i.e.* the door hence Theodore means God's door *i.e.* the door of a temple.

The Vaidik name Shrona for a constellation becomes Corona because the letter "C" really stands for the sound "S". A comparative study may be made from the following table :

Hindu	Greek	Hindu	Greek
Kashyapeeya	Cassiopea	Shrona	Corona
Pleehadi	Pleades	Aurjya	Aurigae
Santar	Centauras	Bhootesh	Bootes
Arkataru	Arcturus	Sheegrataru	Saggitarus
Hayadi	Hyades	Parashu	Perseus
		Soma	Coma

Some Greek names are literal translations of original Indian concepts such as Bootes (Herdsman) meaning Pashupati. Ophiuchus meaning a snake-bearer is the translation of the Indian term Phanidhara.

France

The French language derives its sandhi or merger of the vowel sounds from Sanskrit. Thus Le table is pronounced as Latabla Roi, Rene meaning king and queen, Dua meaning god, Naga meaning cobra and Janu signifying the knees are all Sanskrit words.

Germany

German declension of nouns follows the Sanskrit method four square. The word Nachta pronounced as Naukta is the Sanskrit word Naktam meaning night. This explains the spelling of the word "night." A deeper study should reveal that most languages of the world derive their existence from Sanskrit to a far greater extent than is now suspected or admitted.

The Arctic Region

We find in the Mahabbharata a description of how Hindus had proceeded to, explored and colonised the Arctic region. I would like to quote here at some length from an article titled "Aurora Borealis Was Known to the Ancients As A Manifestation of Narayana" contributed to the magazine "New Indian Antiquary," Vol. VII, Nos. 3 and 4, June, July 1944, contributed by Mr. Anikchandra. He says that in the English translation of the Mahabharata by Mr. M.N. Dutt in the Shantiparva on pages 535-536, 538-40, 542, 548-49, and 566-8 appears a description of two expeditions conducted by ancient Indians to the Arctic region. One expedition was led be three explorers known as Ekata, Dwita and Trita and the other by sage Narada. Their object was to study the Aurora Borealis which they call Narayana meaning the sun.

The Rishis proceeded to the extreme north. The first three Rishis state that they undertook prolonged investigation. They (at times) stood on one foot, like fixed rods of wood (in Latin

the idiom is Stanes pede in uno). That country lies to the north of Mount Meru (Altai) and on the shores of the Ocean of Milk (White Sea). The steppes between the Ural and Altai (Meru) is known to have been the seat of Vaidik culture for a very long period in ancient history. The Kshirsagar meaning the White Sea still survives. An island which they called the Sveta Dweepa meaning the snow covered White Island is still known by its ancient name. The expeditions reached there at a time when the earth's South Pole was inclined towards the sun. Therefore they could not make the observations they wanted to. They have left us descriptions of the inhabitants of those regions as being of snow-white complexion, their bodies emitting a sweet smell. When the sun returned to the region they could observe Him after a long and difficult stay. It also enabled them to get to know the inhabitants better.

The descriptions found in ancient Hindu scriptures allude to creatures like the seals, musk-oxes, walruses and perhaps the white bears. The epithets which they use to describe the fauna of the place are "emitting excellent perfume, having non-winking eyes, with no external organs, the forelegs always joined as though in prayer, with round crowned heads, having 60 teeth, among them eight being small, paws joined with skins having many lines on them." None of them honoured the explorers with so much as even a nod, complain the explorers. This proves that the inhabitants they were referring to were animals.

Narada while setting out on the expedition tells two other Rishis Nara and Narayana that he was fully prepared for the expedition having learnt the Vedas well. Narada is said to have suddenly soared into the sky to fly to White Island which clearly shows that air travel was known to them.

The distance between the White Island and Mount Meru is stated in ancient scriptures to be 32,000 Yojanas. The Yojana is believed to be eight miles. But since there is great similarity between ancient Greek and Indian measures a Yojana seems to be the Indian equivalent of a Stadia. Accordingly 35,000 Stadia

is the exact distance between Altai Mountains, Lat. 48 N to Novaia Zemila or Cape Cheluskin Lt. 75 N.

The explorers describe the exceedingly wonderful spectacle that met their eyes looking in the north-western direction. The sun with its face turned to all sides (since it appears to move in a circle along the horizon at the North Pole) seemed to be licked by several tongues. They say that the sun there warms not the Soma (moon) meaning that the moon had not risen when Narada observed the sun.

About the Aurora Borealis sage Narada says that desirous of seeing Narayana he continued to stay there. The divine Narayana had the whole universe for his form (covering the whole horizon from one end to the other). His form was somewhat a purer than the moon's. He resembled somewhat burning fire. He resembled the feathers of a parrot and in some respects a collection of pure crystals. He looked in some respects a hill of antimony, and in some a mass of pure gold. His complexion resembled the coral when first formed, and was somewhat white. That complexion had the colour of gold and of the blue Lapis Lazuli and of sapphire. Bearing these various hues—of the peacock's neck and a string of pearls—the body of the Eternal Deity appeared before Rishi Narada.

That Deity whispered OM and sang the Gayatri. This description too is not just fantasy because it is said that a soft sound like that of the rustling of silk pervades the region during the Aurora Borealis phenomenon. To set such natural sounds as that of the murmur of the sea, the whistling of the wind or the rhythmic movement of a railway train to music is not uncommon :

Both the expeditions contain identical descriptions of the hardships encountered. They say that they had to push northwards relentlessly though they were overcome with anxiety, and were emaciated. Proceeding to a summit they rested a while. Then Narada mentions his safe return. It must be noted that the names given by these early Vaidik explorers still retain their meanings. Thus Meru signifies a mountain of gold. In the Ural-Altaic language Altai also carries the same meaning.

Sumerians are actually the people who had migrated from the Sumeru region. It is no wonder, therefore, if Sanskrit was the spoken language in the Arctic region.

This inference is further strengthened by the fact that Panini's Sanskrit grammar applies to the language spoken in the Latvian region of Europe. The people of Latvia traditionally believe that their ancestors came from India. Their capita is Riga as in Rigveda.

This same Vaidik civilization had also spread over Scandinavia. Convinced of this Dr. M. Flagmeier, President of the American Society for Scandinavian and Eastern Studies wrote to the author in his letter of Dec. 6, 1965 "We are concerned with the relationships between Scandinavia and India. One of our prized possessions is a manuscript of the late, noted student of Oriental and Scandinavian Studies, Dr. Keshavadeva Shastri. In this dissertation Dr. Shastri concludes that the similarity between Scandinavia and Hindu mythology, customs and institutions gives proof positive that the Hindus were the actual founders of Scandinavia. For example he writes on page 36 that the very word Scandinavia is in Sanskrit Skand-nabhi, meaning the abode of warriors."

Accounts have at times appeared in newspapers of ships salvaged from the frozen depths of the Arctic ocean containing Hindu images. Lokmanya B.G. Tilak, the well known Indian scholar-patriot, has also adduced some evidence in his treatise named "Arctic Home in the Vedas."

Russia

The name Soviet Russia originates in Sweta *i.e.* White Russia. Caspian Sea owes its origin to sage Kashyap, a Vaidik explorer who colonised the region. His descendants were known as Daityas and Kashyaps. The ancient kingdom of Hircania mentioned by Greek historians was located in the Caspian region. A Caspian who ruled over Hircania is referred to in the Indian Puranas as Hiranya Kashyap. We have already observed earlier that he had ordered his son prince Prahlad to be rolled down a mountain-side in the north-western

frontier regions of the Indian sub-continent. From this we can deduce that the Hircania kingdom extended from the Caspian region to the north-western boundary of the Indian sub-continent at least.

A Russian trade commissioner posted to Japan in 1792 bore the name Lakshman which, derived from the Ramayana, is a common Hindu name. Dooma and Agni meaning smoke and fire retain their original Sanskrit form in Russian because Vaidik fire worship was prevalent in the whole of the Bharata-Khanda that is the Asia-Europe continent. One of thousands of those fire-worship-cum-cultural centres still exists in Baku. A chain of these fire temples can still be traced from the Jwalamukhi temple in the Himachal Pradesh of India, the fire temple in Baku, the fire temple in Baghdad to Mecca which is Sanskrit "Makha" meaning the sacrificial fire. The custom of the seven-fold perambulation around that sacred fire is still practised in the Kaba shrine which was the abode of fire worship and sanctuary of 360 Hindu images.

The fire temple in Baku has quaint inscriptions. Local Indian merchants contribute towards the upkeep of the temple. Sometimes a solitary Hindu sadhu resides at the temple in the midst of a heap of ashes. During the last days of Muslim rule in India some holy men from the Punjab have also etched Gurmukhi inscriptions on the walls of that fire temple. Though the existing building of the temple may be of comparatively recent construction the site being of immemorial antiquity, is likely to yield very valuable evidence if properly explored. The feminine name Svetalana in Russia is also very significant. Its corresponding Sanskrit form is Swetanana meaning "the fair-faced." Samarkand means Samar Khand. In that town what is believed to be Tamarlain's tomb contains a sculptural drawing called Soor-Sadul depicting a leaping tiger against a rising sun. This shows that what is believed to be a Muslim tomb must have been an ancient palace of Sanskrit-speaking Indians because Sur means Soorya the sun and sadul is shardul meaning a tiger in Sanskrit.

Siberia, a part of the Soviet Union, pronounced 'Shibir' by

the local people, is a pure Sanskrit word signifying an encampment. The name derives from the temporary camps which Indian preachers had to set up in that inhospitable region to spread Vaidik culture.

The tantric deity Kalacakra from a Mongolian manuscript

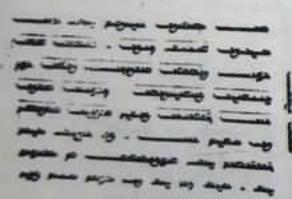
Illustration of the tantric deity Vcir-a- satu-a or (Vajrasattva) from a Mongolian manuscript of the 18th century

Nagarjuna the great Indian philosopher, from a manuscript of the Kham region of Sinkiang. This peripatetic preacher was one among thousands of Indians who in ancient times spread Hindu culture in countries as remote as China and Japan.

Aryadeva in the disputation mudra—from a Kham xylograph depicts this Indian philosopher driving his point home in a metaphysical discussion.

SANSKRIT DHARANI
in Central Asia

A Sanskrit Dharani among the Turks of the eighth century. It records thenames of the following Yakshas.

इन्द्रः सोमो वरुणः	*Indrah Some Warunah*
प्रजापतिर् भारद्वाज ईशानश् चन्दनः	*Prayapatir Bhardwaja Isanascandanah...*
······वैरोचनः काम —	*...Wairocanah Kama Srestha Kinikanthah*
श्रेष्ठः किनिकण्ठः कण्ठको	*Kanthako*
वदिर् मणिचरः प्रणाद	*Wadir Manicarah Pranada*
उपपञ्चकः सातागिरिर् हैमवतः	*Upapancakah Satagir Haimawatah*
पूर्णकः खदिरकोविदो गोपाल —	*Purnakah Khadirakovido Gopala*
यक्ष आडवको नर —	*Yaksa Adavako Nara Rajo Janarsabhas*
राजो जनर्षभश् चित्रसेनश्	*Citrasenasca Gandharvo dirghasaktisca*
च गन्धर्वो दीर्घ शक्तिश च	

[illegible]

...Iстрi Сумi: Варуні:
Прачапатi Парачiвачi Iсанi Чантань
Арпi Манавiнi Вetрачанi Крма-
шiрiстi Кiнi Канта Кантала:
Патар Манip Манiчарi Парапатi
Упач(а)ичiнi Сатакiрi Каiмапатi:
Пурнакi Кантiракуiнтi Гупалi

In Mongolia the days of the week retain their Sanskrit roots as Adiya (Sunday), Somiya, Angarakh, Budhiya, Sookar and Sanchir (Saturday).

The traditional medical system prevalent throughout Mongolia even today is the Indian Ayurveda.

The Indian system of astrology is practised in Mongolia. Ancient Indian treatises on astrology, medicine, prosody and grammar, rarely found in India are still treasured and taught in Mongolia. Mongolians also yearn to store and worship Ganges water as do the Indians.

The Indian eagle is the guardian deity of the Mongolian capital Ulan Bator.

Mongolians study ancient Indian lore connected with king Bhoj, Lord Krishna and the Hitopadesh. They start their history with Manu as do the Indians.

Mexico

Mr. Chamanlal's book 'HINDU AMERICA' describes the close similarities between the Maya civilization and the Indian. The very word Maya is Indian. In Mexico deities Ganesh and the Sun have been discovered. In the traditional songs of the Mexican people the sentiments expressed by the mother while bidding farewell to her newly-wedded daughter bear a close similarity to corresponding Indian thought. Facially the people of ancient Mexico appear to be of the same race as the inhabitants of India's north-eastern region. In ancient Indian terminology the Western hemisphere constituting the American continents was known as the Patala. It could be that the allusion to the driving of Bali to the Patala region may historically signify his defeat and withdrawal from his island fortress on Bali island to distant Mexico.

Having thus broadly surveyed countries to the west of India to trace Indian cultural and political influences over them we shall now turn to the East.

Burma

Burma is the abbreviation of Brahmadesh or the region of God Brahma, bordering on the river Brahmaputra (the daughter

of Brahma). Its rivers Irrawady and Chindwin are Sanskrit names. In Sanskrit Irawati means full of water and Chindwin derives its name from Chintvana or the stream which courses through a forest used for meditation. Salween is the Sanskrit name for the river which flows through a teak forest. Lord Indra's mount the sacred fair-bodied elephant the Airavat mentioned in Indian lore derives his name from the region watered by the Irawati. Unlike elephants in other regions fair-bodied elephants are found only in the country around the Irrawady. In Burmese, Sanskrit 'T' changes to 'D'. For the head of the state the Burmese use the word Adipadi which originates in the Sanskrit word Adhipati. Their kings bore Sanskrit names, and the traditional coronation ceremonies followed the ancient Vaidik pattern. The Indian festival of throwing colour water on all and sundry is still lustily observed in Burma. The Burmese cities Mektila, Rangoon and Mandalay derive from Sanskrit words like Mithila, Mandala and Ranga.

In north-eastern Burma—a hilly region known as the Shan States—the Indian custom of the village people wearing head-gears of long sheets of cloth wound round their heads still persists. Each village has a temple of the guardian deity with a flag pole crowning its tall spire. The elders of the village led by the most senior resident receive honoured guests at the village boundary. The village assembly hall also serves as the guest house, and women from the community leader's house serve food to the guests, brought from their own homes in decorated wooden trays. All this is reminiscent of ancient Hindu culture still prevailing in that remote region. These customs are identical with those prevailing in Indian villages. An Indian maxim "Atithi Devo Bhava" enjoins on the householder to treat the guest as a veritable God. Itinerant strangers are also entertained with jaggery and boiled tea at the households they care to call on. Each tenement also has an altar enshrining a Divine image.

Siam

The impact of Vaidik culture seen in Siamese life is overwhelming. All their personal and topographical names are of pure Sanskritic origin. It has cities called Ayodhya, Cholpuri,

Rajpuri, Fetehpuri. The university in Bangkok, capital of Siam, is known as Choodalankarana. Siamese temples bear Sanskrit names like Wat Deva Shri Indra and Wat Arun. In Sanskrit 'Wat' is a banyan tree. In ancient times the sacred banyan tree would almost always be planted near holy shrines to provide shade and shelter and because of its medicinal use. Business establishments like photographers and eating houses bear Sanskrit names like Chhaya Chittakan and Suddha Bhojan Hotel respectively. Roads and localities all bear Sanskrit names like Rajawansha (pronounced "Rachwong) and Ban Kapi meaning the Monkey Forest. Siam's national emblem is the Eagle sacred to Indian mythology. Its name too is the same Sanskrit 'Garud' though it is pronounced as 'Krut'. To be a scholar of Siamese one has to be well versed in Sanskrit. Siam had kings bearing the name Rama. Their kings as also the common folk all bear Sanskrit names. The king's coronation is carried out according to ancient Vaidik rites. Excavations in Siam yield Hindu images and inscriptions. The royal temple of the Emerald Buddha in the heart of Bangkok has scenes from the Ramayana painted on the inside of its peripheral wall with suitable captions on marble slabs. Siamese dance, music and costumes are all of Indian origin.

A Siamese festival in which lighted lamps are floated down river streams have Indian parallels. The festival named Ma Khakong derives its name from the Sanskrit term Ma Ganga i.e. Mother Ganga.

Malaya and Singapore

Singapore was an important port on the ancient Indian shipping route from South India to Mexico or the Patala Lok and the Pacific islands. Its Sanskrit name signifies a Lion City. The British explorer Raffles who landed in Singapore towards the close of the 15th Century has recorded in his Memoirs having seen a fortress built by King Parameshwara located at the site now traversed by Stamford Road close to the southern seafront.

Across the narrow channel to Singapore's north lies the Malayan peninsula. Malaya is a common Sanskrit word.

Malayan towns all bear Sanskrit names. Thus we have Seramban which is Shree Ram Vana in Sanskrit. Sungei Pattani is Shringa-Pattan.

The rulers of native states in Malaya, and members of the royal family bear Sanskrit titles though for centuries now they have been professing Islam as their religion. Royal princesses are called Putri, Mahadevi, Vidyadhari. Rulers sport titles like Rama and Lakshman. Their palaces are known as Asthana which is a Sanskrit word. Two generations ago the ruler of Johore Bahru was known as the Maharaja. That title still appears embroidered or embossed on their table-spreads.

All excavations in Malaya yield nothing but Hindu images and temples. Just a few years back a Shiva temple was excavated in Sungei Pattani.

A few miles from a city called Ipoh is a hot water stream. The ancient Sanskrit Pundarika Stotra was found there. A marble slab framed and hung on a post at the spot has an extract from that scripture inscribed on it.

An Indian monk known as Brahmachari Kailasam alias Swami Satyanand who had settled in Malaya, and who ran several philanthropic institutions in Malaya and Singapore has written and published a book called GLIMPSES OF MALAYAN HISTORY. In that book he has described in some detail sites of Indian historic and archaeological interest found in the East Asian region from Malaya to Korea.

Indonesia

Indonesia's entire culture is Hindu, Vaidik culture though for centuries now they have been professing the Islamic faith. Its three main islands : Java, Sumatra and Bali are all Sanskrit names. All Indonesian ancient shrines are dedicated to Indian deities and depict scenes from Indian epics in sculptural relief along its walls and corridors. Indonesian dance and music are of Indian origin. All its ancient cities, villages and towns bear Sanskrit names. Personal names in Indonesia are mostly Sanskrit. Java is the corrupt form of Yava. The residents of Bali island profess the ancient Vaidik religion. They still retain the

fourfold Brahmana, Kshatriya, Vaishya and Shoodra classification of society. They recite the Geeta and observe various Vaidik rituals.

Borneo

A part of Borneo is Sarawak. Till very recently the Sarawak portion was ruled by an Englishman. But he too bore the title Raja. That shows that Borneo was a part of the Indian empires in East Asia.

An issue of the DHARMA quarterly published by the Pure Life Society, Petaling in Malaya had a couple of years back carried an article in one of its issues describing how a bell with a Tamil inscription had been found with an Australian tribal—a Maori. The bell was obviously used by an Indian ship which got wrecked near the Australian shore. Some Maori fishermen happened to find it in their haul. That is how they came by that bell which has survived as a rare relic of the age when Indian ships sailed the high seas carrying Indian armies, merchants and scholars to all the parts of the globe then known as the Bharata Varsha.

Indochina

What is now known as the Indochinese Peninsula consisting of North and South Vietnam, Cambodia and Laos was once the seat of a powerful Indian empire. The port Saigon is an ancient Indian, Sanskrit name. Gaon signifies a town and is a common suffix in India for many townships.

The river Mekong got its name from Ma Ganga *i.e.* Mother Ganga. Reminiscent of Lava the son of Rama the country Laos is also pronounced as Lava by the local people. The French who ruled there spelled it as Laos precisely because that spelling enabled them to pronounce it as Lava. The capital of Lava country is Vientiane. This spelling too is misleading. The local people pronounce the name of their capital as Van Chan which is a corrupt pronunciation of the Sanskrit word Vana Chandan meaning a forest of sandalwood trees.

Since sandalwood was prized by ancient Indians who used it profusely in their religious rites they had obviously encouraged

sandalwood plantations in Lava country and called its capital Vana Chandan. Sandalwood is still widely used in the religious ceremonies of the Lava people.

In neighbouring Cambodge there is still to be seen in all its architectural glory an ancient Indian capital called Angkor Wat. The surrounding area is still called Aranya Pradesh. Here too 'Wat' means the banyan tree 'Angkor' signifies its sprout. It could be that the sapling of a banyan tree was first planted in the area to mark the dedication of the site for the proposed capital. Ruins of this once prosperous capital are spread over an area of 100 kilometres. Among them we find a massive peripheral wall interspersed with towering statues of the Brahma-Vishnu-Mahesh trinity of the Hindu pantheon ; a gigantic stone sculpture depicting the mythological legend of the Gods and demons churning the ocean with the Vasuki serpent as their rope and the Mandara mountain as the churning rod. The massive stone figures of Gods and demons ranged one behind the other on opposite sides clutching the long serpent as though engaged in a tug of war is a breathtaking spectacle.

Standing in the midst of those majestic ruins one observes all around spacious paved yards, temple spires, palace towers, beautifully carved windows, lofty shrines and spacious luxurious palaces.

Among these ruins have been found numerous images of the Hindu deities and inscriptions mentioning the names of the Indian kings who ruled over the region, and their exploits.

The names of some of those kings were Jayavarma and Sooryavarma. The name Cambodge is itself Sanskrit. Khambu being the ancestor of the ruling family those born of him were called Khambu-ja. That was the origin of the name Cambodge. The museum in its capital Pnom Penh is full of nothing else except Hindu images and inscriptions.

Hindu rituals and traditions of coronation prevail in Indo-china. Their traditional cultural entertainment is based on stories of the Indian epics rendered in song and dance. They salute in the Indian style with joined palms.

Sites of Indian archaeological and historical interest dug up in the region from Malaya to Korea have been illustrated and described in Brahmachari Kailasam's book.

Japan

What is known as Japan to the outside world is designated by the people of that country as Nippon.

The Japanese monarchy, also about 2600 years ancient like that of Iran, claims descent from the sun as do the Indian Kshatriyas.

Long before Japan adopted Buddhism as its national cult that country followed the Vaidik way of life *i.e.* Shinto. That culture which is more ancient than Buddhism still flourishes side by side in Japanese life. Shinto is the corrupt form of Sindhu. It signifies the culture of the people living on the banks of the Indus *i.e.* the Sindhu. That is why in Japanese Shinto shrines Goddess Lakshmi, the image of the Ardha Nari Nateshwar *i.e.* of Lord Shankar in the form of half man and half woman and such other Hindu deities occupy a place of honour.

Mantrayana travelled to Japan in the 8th—9th centuries. Since then mantras have been written in Japan in the artistic Siddham script of India. The eminences of Japan's cultural evolution, like the celebrated kobo-daishi (774-835 A.D.) have bequeathed a rich heritage of trjas and mantras in the perfection of their calligraphic art. Illustrated above is the supreme mantra ॐ in the dynamic hand of a Japanese master.

●●●

The Cambodian National Theatre draws its most popular themes from the Ramayana. Hanuman is a favourite hero of the Ramayana-loving people of Cambodia. The photograph shows him as he is depicted in Cambodia (Khambuja is the correct form).

In Tibet Indra is represented with his characteristic SHANKHA. The above illustration is taken from a Lhara xylograph. There are hundreds of such Indian deities portrayed in every Tibetan temple

●●●

A Sanskrit inscription on an octagonal pillar, erected in 1104 A.D. in village Hsuan-wu (district Lo-yang, China) discovered by Prof. Dr. Raghu Vira. Sanskrit text is written from top to bottom and right to left.

The last lines read :

The Japanese wrestling style with the gymnasts wearing nothing except a loin cloth, is of Indian origin. So is the art of self-defence called Jujutsu. That is a Sanskrit word which occurs in the first verse of the BHAGVAD GEETA. In Sanskrit the word is Yuyutsu. It signifies those desirous of fighting. Sanskrit 'Ya' very often changes to 'Ja' in prakrit as Yashwant becomes Jaswant and Yuwan *i.e.* a youth is called Jawan. The English word juvenile also derives from Sanskrit Yuwan.

Ancestor-worship forming part of the Shinto tradition is another indication of Shinto being none else than the Sindhu culture, since commemorating the ancestors through rituals forms one of the basic practices of the Hindus.

Cremation among the Japanese also points to their having been adherents of the Hindu faith. Japanese has many Sanskrit words. They use the Sanskrit word 'Nama' as it is when referring to the name of a person. In English too the word originates in the Sanskrit word 'Nama'. The Japanese way of life—frugal, simple living and high-thinking originates in their ancient Hindu way of life. Their interrogatory suffix 'Ka' has its source in the Sanskrit interrogatory suffix 'kim'. The Japanese also make partial use of a script based on the Indian alphabetical phonetics.

We have thus observed in a rapid survey almost from one end of the globe to the other the overwhelming proof of Indian, Vaidik culture having once permeated almost all parts of the globe. It might be wondered as to how that was accomplished. This remarkable spread was made possible by the adventurous spirit of the ancient Hindus who had developed a vigorous philosophy, evolved a dynamic culture and entertained the lofty ambition of pushing their explorations and disseminating their knowledge over the remotest parts of the world.

With that aim in view their soldiers established military posts, scientists founded study centres, and administrators organized peaceful, democratic societies while the priestly order imparted a moral content and a philosophic tone to the whole set-up to ensure peace, justice and liberty to all.

Those cultural centres were known as viharas like the Nava

Vihara in Balkh. Many such viharas have been discovered in remote parts of the world like Siberia and Mongolia.

It would be a mistake to believe that these were Buddhist viharas. Buddha never founded a separate religion or sect. Hindu or Vaidik viharas had been established all over the world since hoary antiquity. When Buddha became famous in India the same age-old tenets of Hinduism were reiterated and propagated through the numerous widespread viharas, in the name of Buddha, as we find in our own times the names of Gandhi and Nehru associated with traditional precepts, to lend those same teachings a new force and glow. In course of time when the Hindu kingdoms in India declined and the worldwide cultural centres were starved of funds and learned preachers, all connections and links with India snapped. Since Buddha's name happened to be the latest to be invoked at the various Indian cultural centres, memories of the Buddha left their stamp while the stream of Vaidik culture dried up due to political upheavals in India.

What, therefore, appear to be Buddhist viharas are purely Indian cultural centres. The flood waters of Hindu, Vaidik culture which had suffused the world suddenly receded leaving behind memories of the Buddha in the Indian cultural centres high and dry throughout the world. It is, therefore, a historical blunder to believe that Buddhism acquired any special dynamism or acceleration so as to found propagatory centres throughout the world. The truth is just the opposite.

The dynamic Vaidik philosophy which inspired its soldiers, scientists, administrators, scholars, priests and preachers to carry their flag, knowledge, services and discoveries to the four corners of the world is summed up in the famous Sanskrit couplet

> Agratas Chaturo Vedah
> Pristatas Sasharam Dhanuh
> Idam Kshatram Idam Brahma
> Shapadapi Sharadapi

Which means "We carry aloft the four Vedas backed by the bow held at the ready, to tell people what is right and enforce it if necessary with might."

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Blunder No. 17

Role of Sanskrit as Ancient World Language Forgotten

Among the many misconceptions current in present-day historical thinking one most far-reaching relates to the role that Sanskrit has played in world history. Modern man seems to have clean forgotten that unlike any other language in human memory Sanskrit had once been so widely prevalent as to justly claim to be a world language. But the tragic irony is that we find many a 'modern' scholar wondering whether Sanskrit had ever been a universally spoken language even in India itself.

That India's entire ancient literature is exclusively in Sanskrit is overwhelming proof that Sanskrit was the only language which was understood and universally spoken throughout India. Apart from literature all grants, orders, injunctions, ordinances were in Sanskrit, and so were all debates, symposiums, seminars and discussions. All text books having been in Sanskrit the teaching was all in Sanskrit. All religious chants, prayers, vows and sacraments were in Sanskrit. There was not a single field of science or art which did not have its texts exclusively in Sanskrit. Thus we find that the entire ancient Indian lore and learning whether in astrology, astronomy, medicine, metaphysics, psychology, logic, moral philosophy, law, sociology, economics, politics, home science, botany, biology, anatomy, physics, history, geography, painting, sculpture, architecture, numerology or mathematics...was invariably and exclusively in Sanskrit. All entertainment like drama, ballet and music was also conducted exclusively in Sanskrit. All religious rites whether relating to births, deaths, marriages or home-warming were also conducted in Sanskrit and only Sanskrit. What is even more remarkable is that all that literature is in exquisite flawless poetry.

It passes one's imagination how in the face of this staggering evidence anyone can still adamantly and seriously maintain that Sanskrit was not a universally spoken language in India. In fact the cementing bond of Sanskrit for centuries in the remote past has been so strong that in spite of the many breakaway tendencies the streak of Sanskrit that runs through our blood, our names, homes ceremonies, rituals and heritage, forms perhaps the only cohesive factor which makes us pull together as a nation even today. But this should no longer be taken for granted since with every day, that link is getting thinner and weaker.

When every human activity in ancient India from home to crematorium, hamlet to palace and temple, law court to charity house, birth to death, sunrise to sunset, entertainment to sacrament, school instruction to past-time and humour to metaphysical discourses was conducted in nothing but Sanskrit what further evidence is required to prove that Sanskrit was the one and only language of public usage throughout India during the centuries when all that literature continued to pour in a torrent.

The existence in ancient times of seats of learning like Nalanda and Takshashila where thousands of students from all the world over at a time used to be imparted instruction, and the compilation of reference works like encyclopaedias of synonyms (the Amarkosha for instance) the Indian Siddhanta Kaumudi, ano lexicons further reinforce the conclusion of Sanskrit having held undisputed sway as ancient India's national language and mother tongue.

Now in order to be convinced that Sanskrit was also the world language during that very period a look around the world of today or of the recent past will be very helpful.

Let us take the example of the British. During the 18th, 19th and the early part of the 20th Centuries their empire encompassed a very large area of the globe. Consequently English came to be widely spoken in Canada, India, China, Australia, Africa and many other areas.

Similarly the Dutch, French and Portuguese languages prevailed wherever those nations extended their military conquests. It may thus be noted that military conquest is an essential pre-requisite for the spread of a language. The Indian epic Mahabharata and the Indian Puranas contain copious references to Indian conquests (called Digvijayas) throughout the world. The people and regions mentioned in them are identifiable even today. Their military conquests were made possible by invincible four-fold armed forces consisting of infantry, animal corps (elephant and horse), cavalry (which included forces who moved over land and water in vehicles and boats and air force (using aeroplanes, guided missiles and other air-dropped ammunition) equipped with a remarkable advanced technical know-how.

Here the reader's attention must be drawn to another historical myth which is very widely prevalent. It is often seriously contended that through some inherent magic ancient India could just send a beaming smile across her borders to be universally loved, and its language Sanskrit respected and known throughout the world. Such a thing never happens. The language of one country spreads in another only through military conquest and consequent administrative control. If, therefore, other traces of military conquest have been obliterated the prevalence of one country's linguistic influence over another is a sure sign of the influencing country having ruled over the other. This can be deduced from the overwhelming adherence to English interminably persisting in India despite India's attainment of freedom and her rich, ancient heritage of Sanskrit.

It may be that ancient India is universally loved and respected despite her military conquest because she did not discriminate between the rulers and the ruled. India's moral philosophy of regarding every man a full-fledged citizen irrespective of nationality or race ensured for her universal admiration. This can be judged from the fact that while every modern nation practised slavery till very recently India never tolerated or permitted slavery.

Yet another contemporary cue which helps us in deducing the universal spread of Sanskrit language and Indian rule in ancient times is the English word "Land". During the hey-day of British rule over a large part of the world many land masses

got named in English such as Iceland, Greenland, Buchanaland, Somaliland, East Indies, West Indies, New York, New England and so on. That means that whosoever rules the world (or a large part of the world) gives his own names to vast areas. In the light of this principle if we are able to prove that Sanskrit names were predominant in the ancient atlas we shall have conclusively proved the existence of Indian rule and Sanskrit over most of the ancient world.

Looking over the ancient atlas we find names like Baluchisthan, Afganisthan, Zabulisthan, Gharichisthan, Kurdisthan, Arvasthan (modern Arabia), Turagasthan (modern Turkey), Sivasthan and many others. The suffix "sthan" in the above names is the equivalent of the English word "Land". Iranam (modern Iran) and Iraq derive from the Sanskrit root "Ira" meaning water. "Iranam" is defined in the Sanskrit dictionary as "salty, desert ground". Balkh is a corrupt form of the Sanskrit term "Valhika." Kandahar was originally "Gandhara" in Sanskrit.

Greek names like Deodorus and Theodoro are corrupt forms of Deva-Dwar (God's door *i.e.* temple door). The Mediterranean is a Sanskrit term because 'med.' is Sanskrit "Madhya" (centre or middle) and "terra" is "Dhara" (earth). Being in the middle of the earth—so to say, has the Mediterranean been so named. It still retains its Sanskrit name almost in its original form.

Navavihara (now called Navbahar) in the ancient Balkh region and Nishapur in Iran are Sanskrit names. Parasika is the Sanskrit origin of modern Persia.

Much of the Islamic religious terminology is rooted in Sanskrit. The term "Allah" is a synonym for a goddess in Sanskrit. One of the Indian Upanishads is the Allopanishad. Even the term "Ya Allah" is wholly Sanskrit as may be judged from a Sanskrit incantation of Goddess Saraswati which reads :

Ya Kundendu Tushar Har Dhawala
Ya Shubhra Vastra Vrita
Ya Veena Varadanda Mandita Kara
Ya Shweta Padmasana

Latin and Persian are dialects of Sanskrit. Greek has borrowed a lot from Sanskrit. French and English are full of Sanskrit words, roots and speech forms. The use of prefix "a" for the negative as in "amoral" is Sanskrit. The termination "stry" as in Dentistry, Chemistry derives from the Śanskrit word "Shastra" meaning science or branch of knowledge. Words fashioned from roots like "Dant" (as in "dental... dentistry"), "Mrutyu" (as in "mortal,...mortuary, morgue...post mortem) are all Sanskrit. "Vesture" for apparel is the Sanskrit word "Vastra". Common words like "Door" (Dwar), "Name" are all Sanskrit. Numerals like "two (Dwi). Three (troika, tripartite, tripod) is based on the Sanskrit word "tri". Four (Chatwar), five "Panch" in Sanskrit gives us such words as pentagon...pentecostal), six (Shat in Sanskrit), seven (sapta), eight (astha), nine (nava), ten (dasha gives us words like decimal, decade). 'Gon' is the Sanskrit 'Kon' meaning 'Angle' Christ-Mas is really the month of Christ. In Sanskrit a month is called 'Mas'. The Sanskrit root "pada" meaning foot leads to words like biped, centepede, pediatrics and tripod. Pedestrian is almost a pure Sanskrit word which is explained in Sanskrit as "Padais Charati iti Padacharaha". The root "Bhara" meaning weight gets transformed in Latin into "Barus" and gives us words like Barometer, barysphere. The word Naktam meaning "night", in Sanskrit has led to words like "night", Naucht (in German) and "Nocturnal." The English word "Pedestal" retains its almost original Sanskrit form pada-sthala". In French the words, "Roi...Rene...Deu... Genou, Naga meaning King, Queen, God, Knees and Cobra respectively are all Sanskrit words". The river Nile is the corrupt form of the Sanskrit word "Neel" namely "blue". That is why it is called the Blue Nile. In Greenland the Sanskrit word "Sambandhi" is used in its original Sanskrit sense meaning a relation. In Africa the word Simba meaning a lion, is the Sanskrit word Simha. The Latvian language is based on Panini's Sanskrit grammar. Their capital "Riga" is the very root we find in the word "Rigved". Pushtu the language of Afghanisthan is a dialect of Sanskrit as is Siamese the language of Thailand. In German the declension of nouns is based almost four-square on the Sanskrit pattern.

The sequence of week days from Monday to Sunday is followed the world over as laid down by Sanskrit-speaking Indians. In the ancient world the new year began about March-April as in India and Persia even now. The names September, October, November, December derive from the Sanskrit words "Saptama Ashtama Navama and Dashama *i.e.* the 7th, 8th, 9th and 10th (months). The deity "Mitras" worshipped in the ancient world is the "Mitra" or the Sun God of the Hindus. Scandinavia is the abode of warriors (Skand Nabhi in Sanskrit) *i.e.* of the Vikings.

The above is a mere sampling which, it is hoped, would be enough to convince the reader of the world-wide sweep of Sanskrit.

This brings us to another myth of world history originated by Western scholars. They have been maintaining that the Indo-Germanic language derive from some other parent language. If that is so, we ask, which is that language ? In which part of the world is it spoken ? To this they have no answer. They presume that the parent language has been wiped out of existence. This is an illogical conclusion arising out of wrong basic presumptions.

As to who those people were who spoke the parent language, the answer perhaps is that they were "Aryans". But we have already discussed the so-called Aryan race problem in a foregoing chapter and seen that "Arya" was no race but only an ideal. That should convince the reader that the concepts of a parent race and a parent language other than Sanskrit are myths.

Besides, we have already proved in a foregoing chapter that the Vedas are of immemorial antiquity......hundreds of thousand years old. Since the language of the Vedas is Sanskrit and it is Sanskrit roots and customs which we find being used and practised all the world over it should be apparent that the fountain-head of this great ancient world heritage is India. This diffusion of Sanskrit the world over would have been impossible unless the Indians held sway and ruled over the world. As observed earlier, a look around the contemporary world shows

us that English words, names and customs spread over a large part of the world only when the British ruled over vast areas. Military conquest alone enables the spread of one country's language, culture, customs and religion in another. That Indians in the centuries before Jesus Christ and Prophet Mohammad ruled over most parts of the world is also borne out by the descriptions of "Digvijayas (*i.e.* "conquests)" recorded in ancient Indian histories. In an earlier chapter we have already cited evidence of Vikramaditya's rule over Arabia. Another proof is the existence of the Samanaid empire. Like the word "Ghaznavid" the original word in the term "Samanaid" is "Samani". Early Arab chronicles when dealing with the invasions of Mohammad Kasim, Mohammad Ghazni and Mohammad Ghori refer to Indians as "Samani". This is yet another proof that the Samanaid empire was the empire of Indian Kshatriyas. Those Indian rulers who were later forcibly converted to Islam now seem different and are looked upon as aliens over this distance of centuries.

That West Asia was ruled by Indian Kshatriyas may be proved by tracing the ancestry of Barmaks the erstwhile rulers of Iraq, and Pehlavis (the present rulers of Iran). The Pehlavis are mentioned as an Indian clan in the Ramayana and the Mahabharata. The Barmaks were the Paramak (head priest of Navavihara in Balkh)—a Sanskrit term—who gained ascendancy and ruled over Iraq.

The existence of Sanskrit words in Russian, the numerous viharas (*i.e.* cultural-cum-religious centres) being brought to light through excavations all over Russia and Mongolia and the find of Sanskrit scriptures and fire temples over a vast region of Europe and Asia is a clear pointer to Indian military conquest and subsequent administration for numerous centuries over a large part of the world. It is that which caused the spread of Sanskrit language, customs and culture throughout the world.

Since the basic scriptures of that culture, the Vedas are of immemorial antiquity, and since they and the Sanskrit language are the exclusive heritage of India in our own times, it should be apparent to the reader that the oldest language (Sanskrit) and culture (Vaidik) known to the world are Indian. Words

like Syrians and Assyrians derive from Sur and Asura because "y" in Greek serves the purpose of "u". The words "Mali and Sumali" which are the names of two African states are found in the Ramayana. This brief survey of the ancient world should convince the reader that Sanskrit was once the spoken language not only in the whole of India but almost all over the world. It is the fountain-head of most languages of the world and has sumptuously enriched and nourished others.

Blunder No. 18

Hindu Origin of Prophet Mohammad Forgotten

Apropos the observations in a foregoing chapter proving that ALLAH IS A HINDU GOD AND THE KABA A HINDU TEMPLE evidence is also available indicating that Prophet Mohammad Himself was born a Hindu and that when He chose to breakaway from the family's Hindu tradition and heritage and declare himself a Prophet the joint Hindu family broke up in an internecine feud and Hazrat Mohammad's own uncle had to lay down his life fighting to save Hinduism.

Farflung Hinduism had, therefore, its own Karbala in far-away Arabia. There, no less a person than Prophet Mohammad's own uncle Umar bin-e Hassham, a staunch Hindu and a fervent devotee of the Hindu God Lord Shiva laid down his life fighting for his faith.

This piece of information unknown even to historians and scholars, thanks to the successful destruction of ancient Arabic history and other evidence, is found on page 235 of the famous anthology of ancient Arabic poetry titled Sayr-ul-Okul.

An extract of the page has been reproduced in black ink on a redstone column of the fire-worship pavilion in the backyard of the Lakshminarayan Temple, popularly called the Birla Temple, on Reading Road in New Delhi, for anyone to see.

According to another extract cited on another column of the same pavilion, which will be quoted later in this chapter, Hinduism held exclusive sway for several millenniums in Arabia before Prophet Mohammad. In fact from Prophet Mohammad's times backwards the entire history of Arabia down to the remotest antiquity is one of continued sway of Hindu rule and Hindu worship prevalent in the whole of Arabia and conse-

quently in the whole of West Asia. The hazy references to the prevalence of Buddhism in those regions are in fact the result of a misunderstanding and a misinterpretation of history. Since Buddha happened to be the most famous Hindu just before India's ties with outlying regions snapped, Buddha statues were seen erected all over. From that the myth that Buddhism prevailed in West Asia and some parts at least of Europe prior to Christianity and Islam, took root. But Buddha's statues were set up only because he was considered a great Hindu reformer, even as in our own times statues of Mahatma Gandhi came to be installed in different parts of the world.

The prevalence throughout ancient Arabia of Hindu worship is further proved by the Sanskrit names Makha—Medini, currently pronounced as Mecca—Medina. 'Makha' means sacrificial fire, while 'Medini' means 'land'. The twin terms Mecca-Medina (Makha-Medini), therefore, signify the strip of land which was famous as a great centre of fire worship which used to form the centre of an annual pilgrimage. The present Haj of Islam is a mere continuation of that same Hindu religious congregation under a rival label.

The term Haj itself derives from the Sanskrit word 'Vraj' signifying 'pilgrimage'. That is why Sanyasins *i.e.* recluses who renounce the world and move from one holy place to another are known in Sanskrit as Parivrajaks.

It is apparent, therefore, that (Makha-Medini) Mecca-Medina resounded to the chants of the Vedas and the sound of drums, conches and bells that accompanied the worship of Lord Shiva and the 360 other Hindu deities, in the Kaba.

Hazrat Mohammad's uncle who died fighting to save Hinduism was named Umar bin-e Hassham. He was a renowned poet whose famous Arabic poem in praise of Lord Shiva and the sacred land of Hindusthan appears on page 235 of the Sayr-ul-Okul anthology. That piece, cited on a redstone column in the precincts of the Lakshminarayan Temple, New Delhi, is as under :

Kafavinak Jikra Min Ulumin Tab Asayru
Kaluwan Amatatul Hawa Wa Tajakhru—1

Wa Tajakhayroba Udan Kalalwada-e Lilwawa
Walukayanay Jatalla-hay Yauma Tab Asayru—2
Wa Ahalolha Ajahu Arameeman MAHADEVA-o
Manojail Ilamuddin Minhum Wa Sayattaru—3
Wa Sahabi Kay-yam Feema-kamil HINDAY
Yauman

Wa Yakulun Na Latahajan Kaeennak Tawajjaru—4
Massayaray Akhalakan Hasanan Kullahum
Najumun Aja-at Summa Gabul HINDU—5

A free translation of the above poem invoking Lord Shiva is as under :

The man who may spend his life in sin and
irreligion

Or waste it in lechery and wrath—1
If at last he relent and return to righteousness
Can he be saved—2
If but once he worship MAHADEVA with a
pure heart
He will attain the ultimate in spirituality—3
Oh Lord (Shiva) exchange my entire life for but a
day's sojourn in India where one attains
salvation—4
But one pilgrimage there secures for one all merit
And company of the truly great—5

(Sayr-ul-Okul page 235)

A number of very important conclusions flow from Umar bin-e Hassham's life and poetry as recorded in Sayr-ul-Okul.

It shows that the first battles between Hinduism and Islam were fought in the very land which has been flaunted as the exclusive and original cradle of Islam and that the entire Arab people were devout worshippers not only of Lord Shiva but by the same token of the entire Hindu pantheon.

We shall see hereafter that the Arabs were not only dedicated worshippers of Lord Shiva, which they even now are since they pay humble homage to the Mahadeva emblem in the Kaba, but that they were also avid reciters of the Vedas.

Another conclusion we derive from Umar bin-e Hassham's

testimony is that until Islam reversed the process of pilgrimage all Arabs yearned to visit Indian temples at Prayag, Hardwar, Varanasi, Rameshwar and other shrines. Like the rest of the ancient world they regarded Indian sages, rishis, savants and vedantists as their mentors and guides. It is at their feet that the Arabs came to prostrate to attain divine bliss and spiritual instruction.

Umar bin-e Hassham was held in such high regard that his contemporaries called him Abul Hakam meaning The Father of Learning. His enemies, jealous of this pious man, during the days of lawlessness that followed dubbed him Abu Jihal—the Father of Ignorance.

On page 257 of the same ancient Arabic anthology Sayr-ul-Okul is another very important verse. The composer is Labi bin-e Akhtab bin-e Turfa. He lived 2,300 years prior to Prophet Mohammad. Even at that early date *i.e.* about 1800 B.C. Labi pays devout bardic tribute to the Vedas and mentions each one of them by name.

That the Vedas were the only religious scriptures to which the Arabs owed allegiance as early as 1800 B.C. proves not only the antiquity of the Vedas but also the existence of Indian rule over the entire region from the Indus to the Mediterranean because it is an axiom of history that religion follows in the wake of administrative control.

In the light of this evidence the very confident assertion in THE HISTORY OF MANKIND, Vol. 1, part II published by UNESCO, that the Rigved could not be older than 1200 B.C. seems worse than a schoolboy howler.

The very name of the poet which is quoted as Labi bin-e Akhtab bin-e Turfa is reminiscent of the Sanskrit mode of tracing every individual's ancestry to the third generation. Thus in Indian marriages and other important religious functions the worshipper is always mentioned as the son of such and such person and the grandson of such and such. The Arabs too being nurtured in the Indian Sanskrit tradition adopted the system of mentioning every individual with reference to his father and grandfather. "Bin" signifies the "son of". Thus Labi was the son of Akhtab who in turn was the son of Turfa.

His Arabic poem in praise of the Vedas when transcribed in the Roman script reads as follows :

Aya Muwarekal Araj Yushaiya Noha Minar
Hind-e
Wa Aradakallaha Manyonaijail Jikaratun...1
Wahalatjjali Yatun Ainana Sahabi Akha-atun Jikra
Wahajayhi Yonajjelur-rasul Minal Hindatun...2
Yakuloonallaha Ya Ahlal Araj Alameen Kullahum
Fattabe-u Jikaratul VEDA Hukkun Malam
Yonajjaylatun...3
Wahowa AlamusSAM WalYAJUR Minallahay
Tanajeelan
Fa-e-noma Ya Akhiyo Muttabay-an
Yobassheriyonajatun...4
Wa-isa-Nain HumaRIG-ATHAR Nasayhin
Ka-a-khuwatun
Wa Asanat Ala-udan Wabowa Masha-e-ratun...5

The two Arabic poems quoted in this article were among the most prized and valued in pre-Islamic Arabia and were hung inscribed in letters of gold in the Kaba shrine which had around the present truncated monument a temple housing 360 Hindu deities.

A free English rendering of Labi's celebrated poem singing the praises of the Vedas will be as follows :

Oh the Divine Land of Bharat...(how) very
blessed art Thou
Because Thou art the Chosen of God
blessed with Divine Knowledge enou...1
That Celestial Knowledge which like four lighthouses
shone in such brilliance
Through the (utterances of) Indian Sages in
four-fold abundance...2
God enjoins on all humans follow with hands down
The path The Vedas with His Divine precept
lay down...3

Bursting with (Divine) knowledge are SAM and YAJUR
bestowed on Creation

Hence brothers respect and follow the Vedas...
guides to salvation...4

Two others...the RIG and ATHARV teach us
fraternity

Sheltering under their lustre dispels darkness
till eternity...5

The supreme reverence which the Arabs had for India, the Vedas and Lord Shiva and consequently for Sanskrit and Indian culture in pre-Islamic times is amply borne out by the above two poems.

Ancient Indian universities like those at Nalanda and Takshashila, therefore, catered not only to students from China but also from countries as far as Arabia and Israel and perhaps even Egypt.

Labi also clearly mentions that Arabs were initiated in the Indian doctrine of human fraternity and monolithic brotherhood through the study of Rigved and Atharvaved. This statement of a respected ancient Arab poet proves that Islamic pioneering claim to preaching brotherhood is incorrect.

Ancient Arabia's identity with Hindu culture so clearly borne out by Labi and Umar automatically explains the existence of Buddha images and Indian fire worship throughout West Asia.

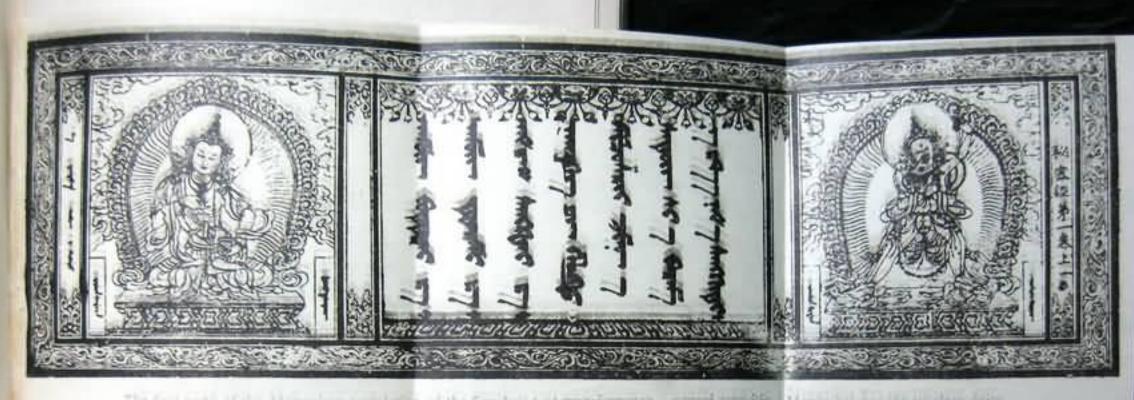
Since Prophet Mohammad's uncle was a Hindu as clearly mentioned by him it follows that in those times of joint families all members including Prophet Mohammad were born Hindus and were nursed in Indian tradition, lore and culture.

It is also generally presumed that Arabs as strangers came sporadically to India and translated some of its books and casually picking up some of its arts and sciences introduced them haphazardly to their own people.

On a little reflection it soon becomes clear that profound learning can never be introduced through the efforts of casual travellers. Erudition requires intensive effort and careful plan-

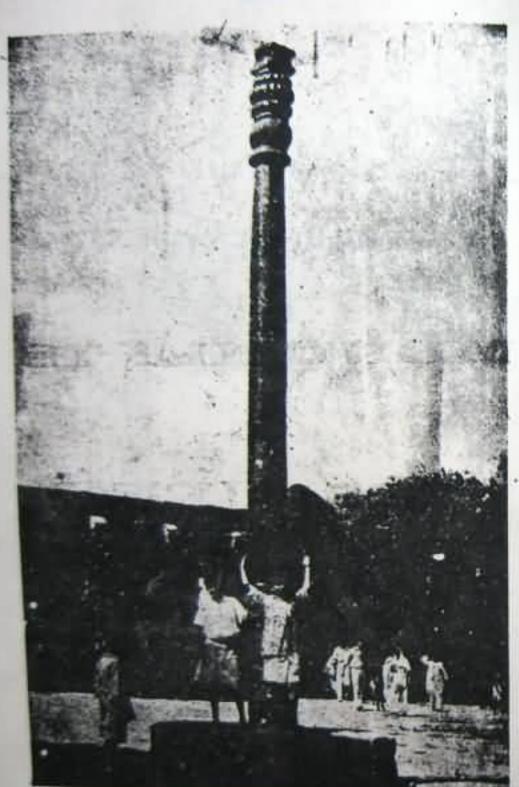
ning. The testimony of Labi and Umar and of Jirrham Bintoi (also quoted from Sayr-ul-Okul in the chapter proving KABA WAS A HINDU TEMPLE AND ALLAH A HINDU GOD) imparts quite a new meaning to the historical assertion that the Arabs picked their learning from India. It means that Indians during their benevolent rule lasting for numerous centuries over Arabia imparted all their profound learning to the Arabs and without any superiority complex treated Arabs on a par with Indians. The portals of the highest knowledge were not only open to all but were freely accessible because under the ancient Indian way of life all essential services like medicine and education were free of cost or charge.

A sign of the profound impact that India had made over the Arab mind during millenniums of its rule in Arabia is found later in mediaeval history when even marauders like Mohammad Kasim retained their faith in astrology and were mentioned with reference to their great grand fathers in the "Putra, Pautra and Prapautra" style of Sanskrit usage.

It is clearly mentioned in encyclopaedias that in pre-Islamic times Arabia was a land of canals and lush green fields. It was only when renouncing their erstwhile peaceful way of life that Arabs took to plunder and massacre and illiteracy and turned every land they foraged, into a desert. Thus Arabia is a graphic example of how Hinduism has always stood for peace, prosperity, brotherhood, piety, temporal erudition and spiritual bliss. Some of the greatest Arab minds like those of Labi, Jirrham and Umar have unreservedly and spontaneously paid their humble tribute to India for its unparalleled culture, learning and spirituality. Luckily for us the happy glimpses of that golden age of human brotherhood ushered by Indian genius are still treasured in Sayr-ul-Okul despite systematic vandalism which revelled in wiping out all the evidence.

The first page of the Mongolian translation of the Sanskrit text मञ्जुश्रीज्ञानसत्त्वस्य परमार्था नामसंगीतिः। Manjushri was the tutelary deity (ishtadevata) of the Manchurian emperors.

Gunaprabha and Shahyaprabha, the two Indian acaryas, whose names and descriptions are known only through Tibetan sources

MONUMENTS
IN
PICTURES

Iron Pillar near The Qutub Tower

The iron pillar bearing a Hindu inscription has been standing un-rusted through rain and shine for milleniums beside the so-called Qutub Minar amidst the surrounding temples battered by Muslim hordes. Qutubuddin could never have brought piles of material and dug a sprawling foundation for the stone tower (called the Qutub) inside the narrow confines of surrounding temples and other building work. Dislodged stones bearing Hindu images on one side and Arab lettering on the other found around the so-called Qutub Tower also prove that Muslim conquerors staked false claims to Hindu monuments through sculptural forgeries.

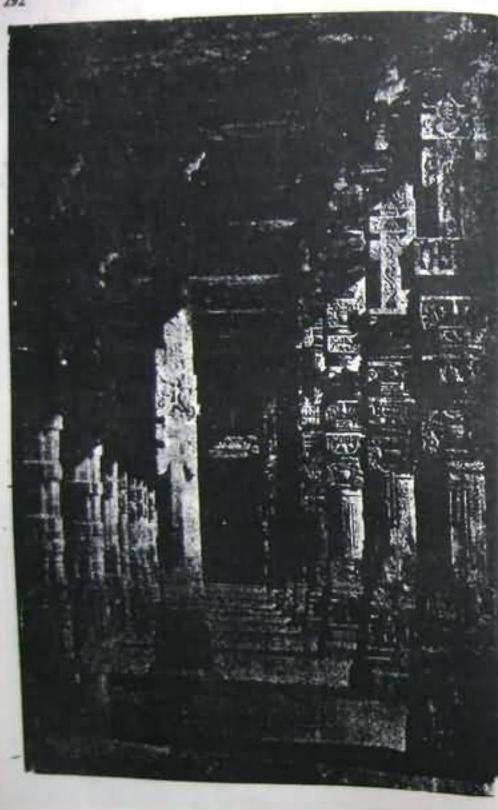
Kutub Minar

This 238 ft. tall tower euphemistcally called Kutub Minar was erected by King Vikramaditya for astronomical observations centuries before Islam was even founded. The adjoining township called Mehrauli is the corrupt form of the Sanskrit term Mihira-Awali meaning the Mihira township. Mihira was Vikramaditya's royal mathematician-cum-astronomer-cum-mateorologist. Even the Arabic term Kutub Minar signifies an astronomical tower. Kutub and Kutubuddin was a subsequent unwitting mix-up. Around the tower were 27 constellation temples which Kutubuddin's inscription vaunts to have destroyed. The tower too has 27 flutings. Near the first storey ceiling are 27 holes—one in each is likely. True to the significance of the term Kutub, this Tower's entrance faces due north.

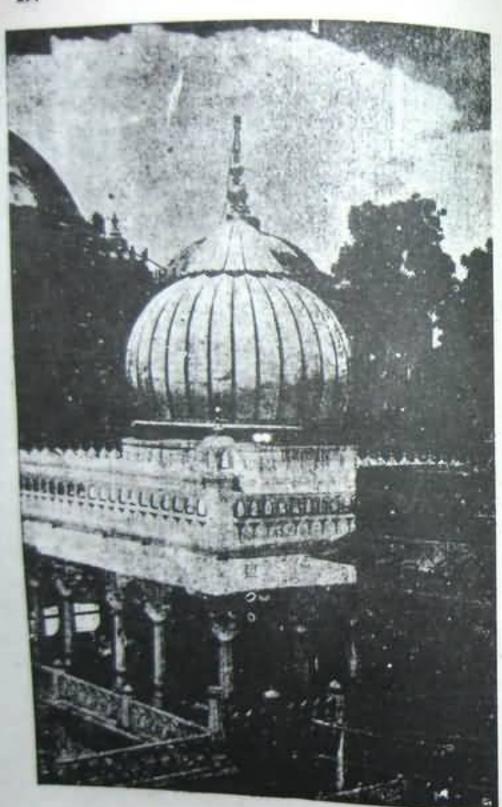
QUWAT-ul-Islam Mosque

Turned into a mosque called Quwat-ul-Islam the rows of ornamental pillars of this monument by the side of the so-called Qutub tower are a clear proof of its having been a Hindu temple. No genuine mosque has ever such pillars lest reciters of Namaz standing and bending with half-closed eyes inadvertantly break their heads against them.

Nizam-ud-din Tomb

Note the ornamental Hindu style pillars in the white marble structure turned into Nizamuddin tomb. The arch on the right and parts of arches visible on either side of the dome are clear proof that this haphazard conglomerate of heterogenous buildings was part of an ancient Hindu township stormed by invading Muslim armies. Fakirs like Nizamuddin following in their wake used to take up residence in the ruins of battered buildings for preaching Islam to terrorize 'infidels'. On their death they used to be buried in the ruins where they lived. That is why tombs like those of Nizamuddin and Bakhtiar Kaki in Delhi, Salim Chisti in Fatehpur Sikri and of Moinuddin Chisti in Ajmer present a mix-up of Hindu structures devoid of any coherent plan. Around the Nizamuddin tomb in Delhi are fanciful halls called Chausath Khamba, crumbling walls, bastions, towers, decadent graves, cellars, plinths and cornices which are remnants of the stormed Hindu township still remembered by the term Keel—Ukhri (Kilokri). Keel used to be the central pillar erected when a Hindu township was planned. Since it got uprooted in the Muslim assault that area came to be known as Kilokri.

So-Called Humayun's Tomb

Just about half a mile away from this building known as Humayun Tomb is the narrow staircase from which Humayun the second generation Moghul emperor fell, in Delhi. He was carried to his palace say contemporary chronicles. This was the palace he was carried to and it was there that he died a few days later. He was buried in the central chamber where he lay ill as has happened throughout Muslim history in India. This solves the tantalizing riddle why we have tombs but apparently no palaces of luxury-steeped pleasure-seeking alien potentates. This monument still forms part of Jaipur Estate in Delhi. It is surrounded by ruined walls, annexes, guest-houses and guard rooms. An arcade of arches leads to it. Close-by is a huge annexe euphemistically called Arab-ki-Serai deriving its name from the times that invading Arab hordes encamped in it. The entire grounds are littered with graves of invading Muslim soldiers slain by Hindu defenders. Before being turned into a tomb Humayun as a usurper lived in this sprawling Hindu cap-

tured palace which was the focal point of the ruined township since known as Kilokri. The nearby ruins in which Fakir Nizamuddin lies buried were a part of this huge Hindu citadel.

Roshanara Garden

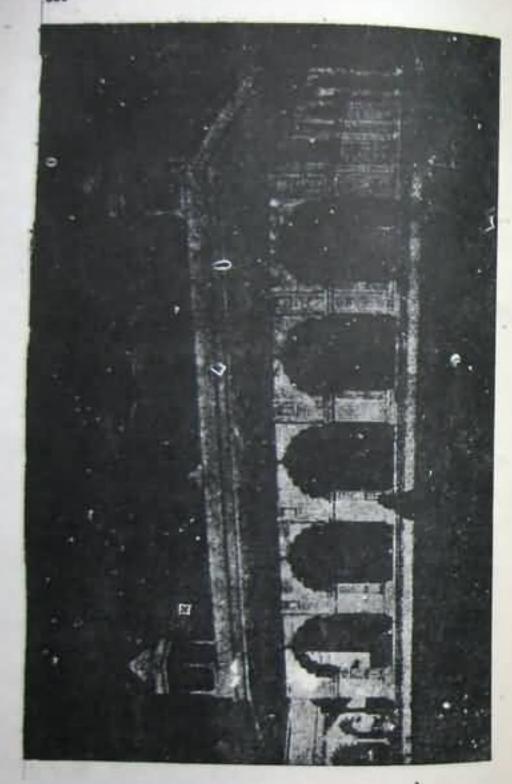
This is believed to be the tomb of Roshanara, the daughter of the last powerful Moghul emperor Aurangzeb. Note that it has neither domes nor minarets. Instead it has ornamental pillars, Hindu arches and cupolas. Very parsimonious and hard-hearted as the Hindu-baiter Aurangzeb was he would hardly spend any money on a Hindu style resting place for his daughter's corpse. Obviously, therefore, this is a usurped Hindu garde.. palace commandered to serve as a tomb as was usual in those times.

Fatehpuri Mosque

• This so-called Fatehpuri Mosque at one end of Delhi's crowded Chandni Chowk highway was a pre-Muslim Rajput temple of the city's guardian and royal deity Lord Shankara alias Eklingaji.

Its entrance arches have the Hindu stone flower emblems on either side of the apex. The word 'Fatehpuri' means a conquered (Hindu) township. The marble slab on the red-stone entrance proclaiming it to be a mosque is evidently an interpolation. The monuments, arches and pillars and cupolas are entirely of the Hindu Rajput style. The so-called mosque's rental revenue is all derived exclusively from Hindu shops swarming its fringes. This proves that while the stalls remained with the Hindus their temple *fell a victim* to conquest and conversion.

Mausoleum of Safdar Jang

This so-called Safdarjang tomb in Delhi was an ancient Rajput palace which devolved on the alien Muslim aristocracy through conquest. It has an ornamental Rajput style gateway and a protective wall with watch-towers and bastions which are superfluous for a genuine tomb. Safdarjang, an ex-Chief Minister of the Nawab of Oudh had been disgraced and dismissed prior to his death. Who would foot the bill to build a palace for an unemployed deceased nobleman's corpse? A little prodding with two sharp questions brings down the entire illusory structure of tall Muslim claims to Hindu building-work We ask that if Safdarjang's corpse could afford such a stupendous palace he should have had at least ten palaces when living. But there is none. The other question is that if his heir and successor built this palace for the corpse of the deceased Safdarjang the former must himself have had tens of palaces in Delhi. But he too had none. Our answer to this riddle is that Safdarjang and in fact all alien Muslim rulers and noblemen were buried in their own palaces even as we in our own times have allowed Mahatma Gandhi's and Jawaharlal Nehru's residences to remain unoccupied out of respect for their memory. A clear understanding of this truth solves the puzzling enigma of Indian history as to why the alien Muslim invaders seem to have built only tombs and mosques without corresponding palaces and mansions. It should now be realized that the mosques are usurped temples and the tombs palaces.

Diwan-i-Khas, Red Fort
DELHI

Contrary to popular belief the Red Fort in Delhi is a very ancient structure. Prithviraj used to stay in this Lalkot (red-palace). Saffron and ochre are colours sacred to the Hindus, but avoided by Muslims. The main highway of Delhi known as Chandni Chowk connects the Red Fort with the royal and guardian deity's temple now turned into Fatehpuri Mosque. Around this axis was built **Old** Delhi protected by a massive wall. Delhi is, therefore, an excellent example of ancient Indian town-planning. According to Akbarnama and the Agni Purana, Delhi was built by the Hindu king Anangpal around 372 A.D. before the founding of Islam. Prithviraj Raso, a work of Prithviraj's times attests to the fact that Prithviraj lived in his (Lal Kot—Red Palace) on the banks of the Yamuna. The Red Fort answers four-square to this description. True to Rajput tradition the Red Fort has a gate (Hathipol) flanked by elephant images. The Pietra Dura designs inside are all Hindu. The Sawan-Bhado pavilions are Hindu names. The portion where the Moghul emperors are believed to have lived inside with a harem of 5,000 women, is barely enough for even five royal personages to live in regal comfort. The stone walls of the Red Fort cannot withstand cannon-fire, which proves that it was built by the Hindus in ancient times when wars used to be waged with swords and arrows. The Red Fort is an Octagon. "Asthakon" is a Sanskrit word and a Sanskrit form because only the Hindus have distinct names for eight directions. The Taj (which I have proved to be an ancient Rajput palace in my book TAJ MAHAL WAS A RAJPUT PALACE) too is an octagonal building.

Pietra Dura, Red Fort

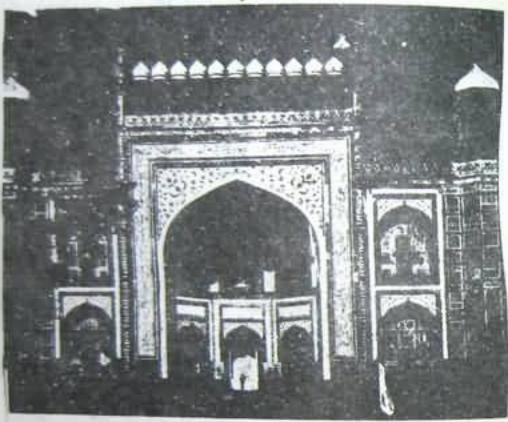
Such ornamental marble patterns called Pietra Dura, inside the Delhi and Agra Red Forts and inside the Taj Mahal and the so-called Itmad-ud-Daulah tomb (Agra) is an entirely Hindu design and art depicting Hindu flora. Such ornamentation was taboo in Muslim tradition. All these monuments are, therefore, usurped and misappropriated Hindu mansions. Muslim court records do not have even a single document, bill, receipt, expense-account sheet, design drawings or commissioning orders showing that they built even one of the many thousands of monuments they claim to have built in India.

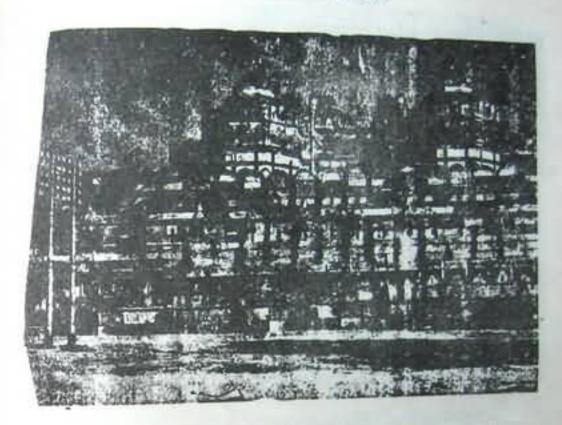
The Taj Mahal

This symphony in marble was a royal Hindu palace. Its very name Taj Mahal signifies nothing more nor less. Its octagonal shape and the cupolas and four towers at the plinth corners are all Hindu features. Havell, the English architect has all along stressed that the Taj is an entirely Hindu structure in design and execution. Within its three floors— basement, ground and first floors—the marble structure has a nearly 25-room palace suite. The four towers used to sport multi-coloured lights. The Taj precincts are a huge building complex encompassing over three hundred rooms. The locality was known as Jaisinghpur. It was surrounded by defensive structures like moats, hillocks (for protection against mangonel, naphtha and arrows) and massive walls. Chronicles give indications that Babar the founder of the Moghul dynasty and his grandson Akbar used to sojourn in the Taj. Babar even died there. But being a new comer to India he had expressed a wish that he be buried in his native country. But for that fortuitous happening the Taj would have been known to posterity as Babar's (grand) mausoleum instead of Mumtaz's since all Muslim royal personages have been buried in conquered and occupied Hindu buildings.

The Marble Screen at the Taj

work entirely in the Hindu style
This ornate marble trellis to be those of Mumtaz and
now encloses two tombs believed with rare gems. Tradi-
Shahjahan. The network was stuffed had silver doors and
tional accounts tell us that this enclosure and Mumtaz's palaces
gold railings to boot. Even Shahjahan's when the pair was alive
never boasted of such fabulous fixtures How come then that
and kicking from the imperial throne. descended on
when Mumtaz died (1630 A.D.) all this wealth expensive and resplen-
earth all of a sudden. Far from that this dazzling Hindu Peacock
dent enclosure was made to house the Shahjahan, came into
Throne. That throne, wrongly credited to Taj Mahal's last Rajput
his possession when he dispossessed the Hindu palace. So far
owner Jai Singh of this fabulous ancient Mahal, Shahjahan utilized
from spending anything on the Taj to enrich himself with
the sombre occasion of Mumtaz's death
Jai Singh's wealth.

The Gateway of the Taj

This gateway leading to the Taj garden is like any other Hindu gateway tallying in every detail with those of other forts and palaces depicted and described in this book. The tiny domes over these gateways in a row invariably make an odd figure like 5, 7, 9 or 11 since in Hindu tradition the odd figure is preferred to the even. For instance donors give away 101, 501 or 1001 rupees but never an even figure. In front of this gateway is a huge reception quadrangle where royal Rajput escorts and guards of honour used to line up before the royal guest, visitor or resident stepped into the Taj garden to proceed to the marble palace.

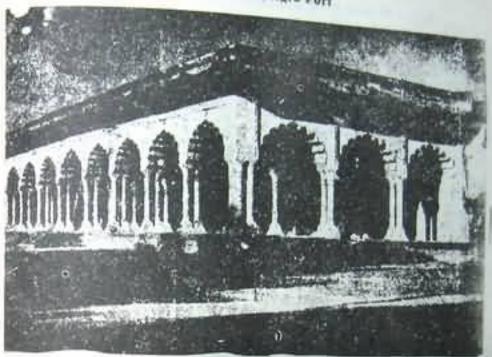
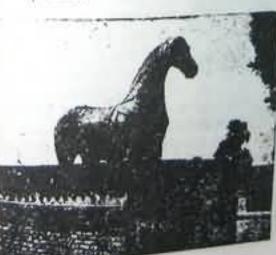
Delhi Gate, Agra Fort

This gateway of the Red Fort Agra is entirely in the traditional Rajput style. Like many other Rajput forts this too had elephant images flanking it. Emperors Kanishka and Ashok made use of this fort in the pre-Christian era. All its interior apartments too are of the exclusive Rajput variety. The version which ascribes authorship of this fort to Akbar, is a piece of court flattery. All its gateways have Hindu names. In addition to elephant images this fort had images of Rajput horses. Muslims were image-breakers and not makers. The canard that Akbar erected these elephant and horse statues to commemorate the mounts of his Rajput enemies like Jaimul, Patta and Amar Singh is a typical instance of how inconvenient evidence is sought to be buried under piles of untruth.

Anguri Bagh, Agra Fort

This Anguri Bagh pavilion inside Agra fort proves that the geometrical pattern garden has Rajput origins. Note the arches, the pillars, the brackets, the cupola at the right, the curved ceiling partly visible adjoining the cupola which are all Rajput characteristics.

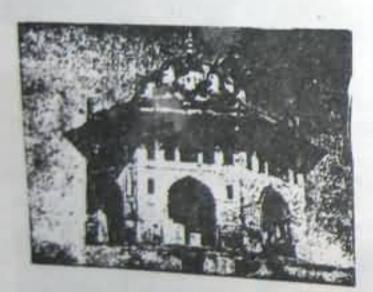
Golden Pavilion, Agra Fort

The cupola in the top left hand corner, the curved roof and the spikes on it vividly depict that this Golden Pavilion in Agra's Red Fort was built by the Rajputs for the Rajputs.

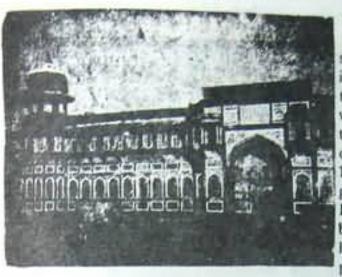
Diwan-i-Aam, Agra Fort

This so-called Diwan-i-Aam or hall of public audience inside Agra fort has neither domes nor minarets. Its graceful arches and slender pillars is still the pattern for Hindu pandals raised for auspicious ceremonies. Muslim tradition has always avoided such Hindu, 'infidel' patterns. Theirs are grotesque, tortuous shapes. The Red Fort in Delhi too has an identical pavilion.

Statue of Akbar's Horse

This replica believed to be of Akbar's horse is in fact an earlier Rajput horse. Akbar, a Muslim ordered no statues. Rajputs were known to erect elephant and horse statues. Those slyly attributing the construction of Agra Fort to Akbar had willy nilly also to thrust upon him the erection of 'infidel' statues.

Statue of Amar Singh's Horse Outside Agra Fort

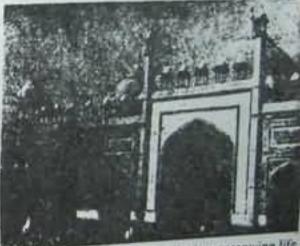
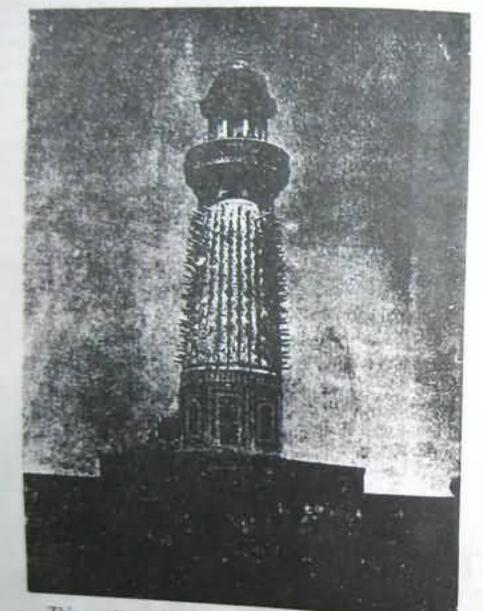
This horse-head belongs to pre-Muslim times. It commemorates a brave steed. There were ever so many Amar Singhs in Rajput history. The invented story that this replica is Moghul-wrought and is of the horse on which Amar Singh galloped away in a huff from the Moghul court takes for granted that the lay visitor has hardly the time or the necessary grounding in history to debunk such canards.

Tomb of Sadiq Khan

This truncated corner tower cum-bastion of a demolished Rajput palace standing in splendid isolation was later used to shelter Sadiq Khan's corpse. That should not, however, blind visitors to the fact that this monument was part of a Rajput palace. Its niches, the arched entrances and the upper floor all show that it was meant to be a place for the living.

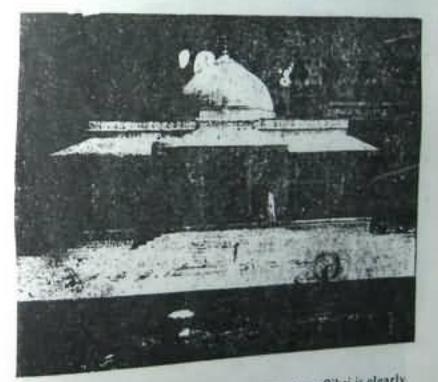
Jahangiri Mahal, Agra Fort

This entrance to the so-called Jahangiri Mahal inside Agra Fort is of the typical Rajput design and workmanship. Usurpation and centuries of occupation resulted in Moghul names being given to earlier captured Rajput buildings. Gullible Western scholars lacking indigenous insight perpetuated the myth of Muslim authorship of buildings misled by their names and latest associations. They hardly cared whether a building was attributed to a Fakir-Chand or a Fakir-Mohammad.

Jama Masjid, Agra

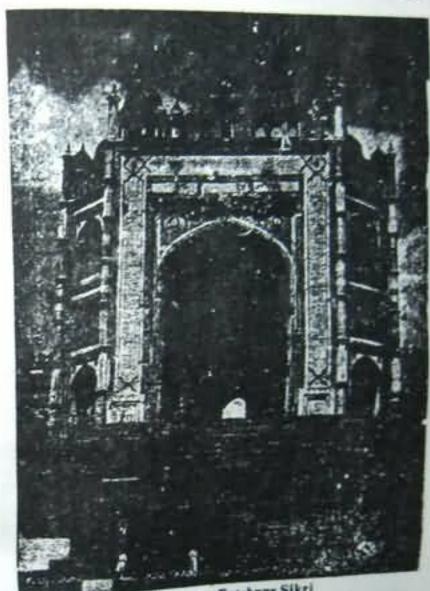
All so-called mediaeval Jama Masjids in India were earlier main (Jama) temples of the town. This so-called Jama Masjid in the centre of Agra was a Rajput citadel with ladies' apartments and an underground passage to the fort. It has a huge basement too.

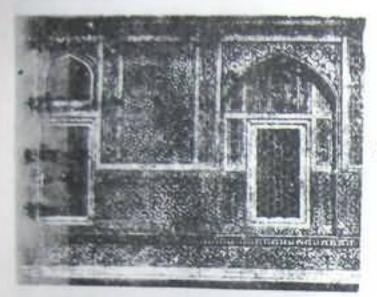
The inscription crediting its construction to Jahanara Begum is an interpolation. Jahanara, an unmarried lady who spent her sorrowing life in the smothering confines of the Muslims purdah nursing her imprisoned and deposed father Shahjahan, had hardly any money left with her. Even for two square meals a day she was at the mercy of her wily and hard hearted brother Aurangzeb.

Hiran Minar, Fatehpur Sikri

This so-called Hiran Minar infront of the Hathi Pol gate of Fatehpur Sikri is falsely claimed to mark the burial of a pet deer (Hiran) of Akbar. We ask whether the deer had whispered a dying wish in Akbar's ear to be commemorated with a fat Hindu temple lamp post? The bristles were used to support oil lamps. Such pillars are common infront of Hindu temples and palaces. The spiralling staircase inside leading to the cupola on top reminds one of the so-called Kutub Minar in

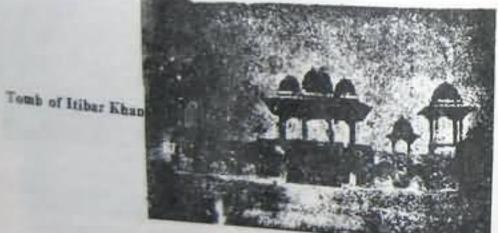
Delhi which we have proved to be of Hindu origin. This tower was known as "Hiranmaya" since it sparkled like gold when it bristled with the flames of hundreds of lamps hung on it. That Sanskrit word has been deftly twisted to be stuffed into the concocted Akbar legend.

Salim Chisti Tomb, Fatehpur Sikri

This so-called Salim Chisti tomb in Fatehpur Sikri is clearly an ornate Rajput temple. Note the two round stone-flower emblems on either side of the arch, and the curving brackets. In the right background is the typical Rajput gateway capped by cupolas. The lotus-shaped fountain base in the foreground tank is also reminiscent of Rajput ownership.

Pillar supporting Akbar's Throne in Diwan-i-Khas, Fatehpur Sikri

This ornamental pillar with a narrow circular perch on top approached by four stone-slab bridges in Fatehpur Sikri could as well have been a royal Rajput bath-room while concocted Akbar legends claim it to be a throne room. But throne rooms in Akbar's Time were not as tiny as a Pegion house.

Buland Darwaz- Fatehpur Sikri

This towering gateway in Fatehpur Sikri is currently known to us as Buland Darwaza. It is a typical Rajput township. The stone flower emblems flanking the arch apex are an unmistakable sign of its Hindu origin. The three big cupolas and the 13 tiny ones in front in a row on the terrace front are of the exclusive Rajput design. The slender pillars spiked at the top were used for hoisting flags. Such pillars are a part of almost all mediaeval Rajput monuments. The stone flower emblems are invariably present on all Hindu homes and temples of the orthodox design, while they never exist on genuine mosques.

Itmad-ud-Daulah's Tomb

This interior mural decoration in the so-called Itmad-ud-Daulah tomb, Agra is no different from that found in the pre-Muslim Ambar palace in Jaipur, which proves that the building was an earlier Rajput palace.

Tomb of Itibar Khan

This so-called tomb of Itibar Khan was a captured Rajput building where the Khan used to reside when alive. As was common under mediaeval Muslim rule in India, rulers and noblemen were generally buried in the palaces they occupied.

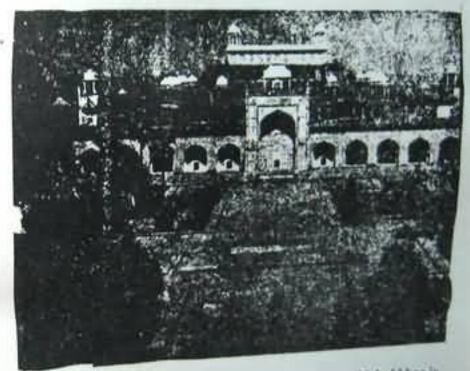
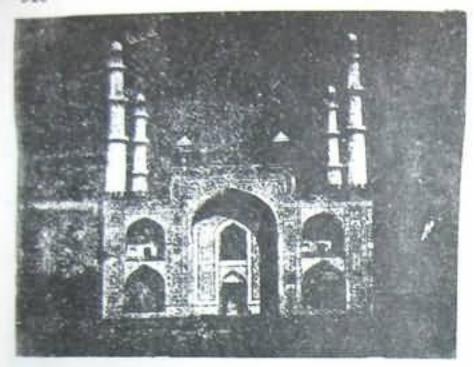
A Tower of Itmad-ud-Daulah's Tomb

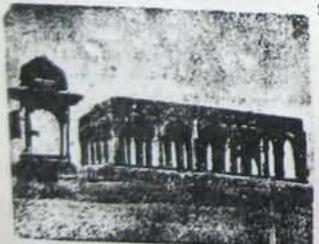
This close-up view of a tower of the so-called Itmad-ud-Daulah tomb (in Agra) and the terrace balus-trade clearly show that this was a pre-Muslim Rajput Palace.

So-Called Akbar's Mausoleum at Sikandra

Every arch, supporting brackets and capping cupola of this mansion consisting of pile upon pile of pavilions proves to the hilt that it was a Rajput palace. Euphemistically called Sikandra ever since Sikandar Lodi a Pathan ruler lived in it, this mansion six miles to the north of Agra is known to posterity as Akbar's tomb. Akbar lay ill and died here. Vincent Smith says that Akbar's funeral rites were performed "secretly and perfunctorily". It is wrongly believed that Akbar died in Agra Fort. Then to cover up the fact that no body saw his funeral procession ever emerge out of the fort the myth that his body was taken out through a hole in the fort wall specially blasted for the purpose, was deftly grafted into Muslim chronicles. Even if the body is taken out of the fort through an opening in the wall the funeral procession would still have to wend its way along six mile long highways to Sikandra. In his chronicle Akbar's son Jahangir falsely claims to have built this tomb for his father. Historians knowing that claim to be patently dishonest supplement that falsehood with another myth that Akbar started building his tomb within his own lifetime. This assertion has absolutely no basis. It is such myths hoisted pile

upon pile to cover inconvenient evidence, which makes up the entire Muslim history in India. That is why the celebrated historian Sir H.M. Elliot calls it an "impudent and interested fraud" in the preface to his eight-volume critical study of mediaeval Muslim chronicles.

General view of Akbar's Mausoleum, Sikandra

This general view of the Sikandra palace in which Akbar is believed to have been buried should convince the reader that this multi-storeyed mansion with its geometrically patterned garden was built by Indian Kshatriya rulers in pre-Muslim times for their own residence. Manuchi, an East India Company officer, has recorded that the sepulchral mound in this building does not contain Akbar's remains. For all we know even the grave may be a fake. Such fake graves used to be set up during alien Muslim aggression to throw a sombre religious shroud over usurped Hindu buildings to prevent recapture and resist revived claims.

Gateway Sikandra

This is the majestic gateway to Sikandra Palace. The mansion inside was turned into a tomb after Akbar's death. It was built by the Rajputs centuries before Muslim invaders launched on a career of vandalism and usurpation. The four towers rising above the gateway are replicas of the Taj Mahal towers. The mosaic flooring of the mansion has the esoteric Hindu Shakti-chakra (interlocked triangles) inlaid in it by the dozen. Muslim funeral rites admit of no such design. All such evidence proves that Akbar was buried here because he died in this usurped Hindu mansion.

Salabat Khan's Mausoleum, Agra

This Salabat Khan's mausoleum is a truncated Rajput pavilion allotted to the Khan for his residence. On his death he was buried there.

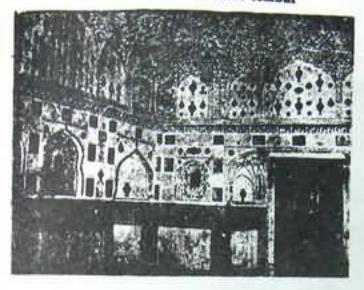
Ganesh Pol Ambar Palaces

This is the Ganesh Pol gate of the Ambar palaces complex (old Jaipur). Since it was built around 984 A.D., it had obviously no Muslim influence. The gates of all extant mediaeval monuments in India are similar to the Ganesh Pol. Gates

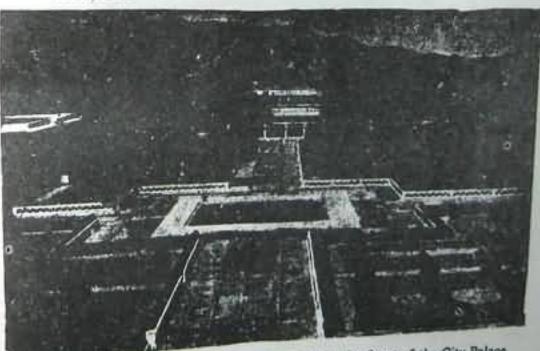
of mosques and tombs in West Asian countries are also of identical design. This proves that far from Indian mediaeval monuments having been designed or ordered by Muslim potentates and craftsmen it was West Asian monuments which were designed and executed by Indian technicians as recorded by Mohommad Ghazni and Taimurlang.

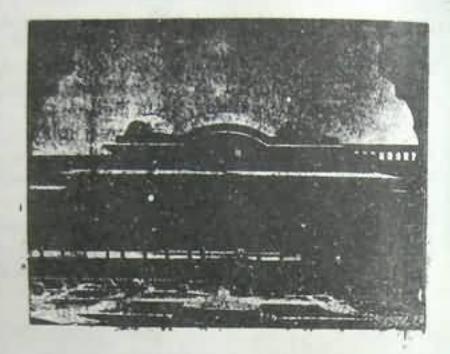
Incidentally it may also be pointed out that the recorded fact of Mohommad Ghazni having been buried in his own palace in Ghazni (1030 A.D.) also proves that all so-called Muslim tombs whether in India or in West Asian countries are usurped palaces which they occupied during their life times.

Among the many practical considerations completely lost sight of so far is the fact that victims of torture and tyranny of hated marauders and potentates who breathe a sigh of relief on their tormentors' death, would never collect fabulous amounts to build a palatial tomb for their dead bodies. If that were so, there would be no difference between benefactors of humanity and persecutors. How could both be commemorated in stately monuments ! In fact even great benefactors are soon forgotten and posterity has hardly the time, money or the patience to commemorate them in huge monuments.

The sooner, therefore, such vaulting gates and domes and towers that we see in mediaeval monuments, are stripped of their Muslim associations in the public mind the better it will be for a correct understanding and study of Indian mediaeval history, because all mediaeval monuments in India at least are of the Hindus, by the Hindus and for the Hindus.

Shish Mahal Ambar

This Shish Mahal inside the Ambar fortress in Jaipur was built (about 984 A.D.) centuries before the founding of Muslim Kingdoms in India. Its ornate inlay work is no different from that in what are believed to be mediaeval Muslim mosques and tombs. It proves two things ; firstly that the so-called tombs and mosques were of Rajput origin, and secondly that they were intended for the living, not for the dead.

City Palace Gardens

This geometrical pattern garden in front of the City Palace, Jaipur is proof that this is the Rajput Garden Style no Moghul.

Palace Garden Ambar

This pavilion and the garden in the Ambar Palace with its spiked and curved roof, the graceful Hindu arch and the geometrical design in the foreground is typical of all mediaeval buildings. Ambar which lies three miles away from modern Jaipur, was founded not later than 984 A.D. That was much before alien Muslims established their principalities in India.

The identity of the Ambar architecture with the so-called mediaeval mosques and tombs, coupled with other evidence, exposes one of the greatest blunders of Indian architectural and historical research which had all along fondly believed and propagated the monstrous myth that alien Muslims invading India built mosques and tombs galore during their restless, turbulent and insecure regimes but no corresponding palaces, and that Hindus the master builders built no monuments in their own country during the many milleniums of their rule from Pandvas to Prithviraj.

माना जाता था। इसी कारण कुराण के एक अध्याय का शीर्षक "बकर" (यानी "गाय") है। यद्यपि उस अध्याय में गौ सम्बन्धी कोई उल्लेख नहीं है। बकर-ईद भी गो-पूजा का दिन होता था। बकर (यानी गाय) और ईद (यानी पूजा)। मुसलमानों में कोई ऐसे ज्ञानी नेता उत्पन्न होने की

आवश्यकता है जो उन्हें समझा सके कि उनके रीति-रिवाज, त्योहार, व्रत आदि सारे प्राचीन ईशालयम् (यानी देवालय) परम्परा के हैं।

इस्लामी नाम "अबु बकर" (संस्कृत "अभय बकर") "गौ का रक्षण-कर्ता" इस अर्थ का है।

हंसवाहिनी सरस्वती की यह मूर्ति सऊदी अर्बस्थान से प्राप्त ब्रिटिश म्यूजियम, लन्दन में प्रदर्शित है। इस्लामपूर्व काल में काबा में वैदिक देवताओं की कई मूर्तियाँ थीं जिनकी मिट्टी या प्रस्तर की बनी ऐसी प्रतिमाएँ उत्सवों, मेलों और बाजारों में बिकती थीं। चित्र में ऐसी ही एक मूर्ति दिखाई गई है। महाभारतीय युद्ध तक (यानी ईसापूर्व लगभग ३८१४ वर्ष तक) विश्व में सर्वत्र केवल वैदिक धर्म ही था। अतः मूर्तियाँ बड़ी अच्छी बनती थीं। तत्पश्चात् इस्लाम की स्थापना तक कला की अधोगति होते-होते इस्लाम ने मूर्तिकला और चित्रकला को नष्ट कर दिया। अतः इस्लामी परम्परा कला की विध्वंसक रही है न कि सम्बर्द्धक। अतः चित्र में दिखाई गई मूर्ति अलंकृत और सुशोभित नहीं है।